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ART. I.—CLAIMS OF THE WEST.

IN an article heretofore published,* the attention of our readers has been called to “the means enjoyed by this country for promoting the highest interests of mankind.” This has been, in the hope of exciting proper feelings of responsibility among all who possess the power of urging forward such a work to its speedy accomplishment. With the same design, we now refer to that article, and invite a re-perusal, with this inquiry especially resting upon the conscience, *Who* are providentially called upon to be *the agents* in this mighty work? We fear that the sentiment so plainly inculcated in the word of God, that the possession of the means of doing good implies an obligation to use them effectually, is too feebly operative in our churches at the present day.

The question which we wish now to bring before our readers, is this: Shall the *whole* of our country be combined in the grand enterprise to bless the world; or shall the dependence be solely on the inhabitants of the Atlantic slope? That the energies of the country, so far as they can be employed for the good of mankind, are, for the most part, at present confined to that comparatively small portion of it, is we suppose sufficiently evident. True, there are instances already, of a spirit of benevolence in many parts of the western valley, which betoken future activity and power sufficient to encourage and rejoice our hearts. A vast proportion of that interesting region, however, is in a condition to require aid, rather than to yield it. Will it not then be a noble economy, a wise and happy mode of husbanding the resources of benevolence, a

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method of increasing in a rapid and incalculable ratio, the "means enjoyed by this country for promoting the highest interests of mankind," to direct the attention still more earnestly to the west, with a view to the formation of a homogeneous christian character throughout the whole land.

The immense extent, the unequalled fertility, and the future overwhelming influence of the west, are trite subjects. Every school-boy is by this time familiar with topics which have formed so large a part, not only of the epistolary eloquence and anniversary declamation of those who live there, and who may be viewed as interested; but of the more sober statements of judicious and unprejudiced observers. Yet the triteness of the subject renders it not the less true or important; and it would be inexcusable in the christian, to overlook the practical lesson which is thus taught. Let us then calmly survey it. That region is probably destined to give laws to the great whole: nor is the time far distant, when this will be realized. We may vary, therefore, both the form and substance of the question which we have put, and solemnly ask: Shall the benevolent efforts of our country for the general good, be continued and enlarged to an indefinite extent; or shall they be crippled and destroyed by an unhappy re-action, arising from a portion of it, hereafter to exert a paramount influence, but which is yet to receive the impress of its moral character? To aid in the settlement of this question, the writer wishes to suggest some thoughts, which are the result of much reflection, after a residence of some fifteen years or more in the tract of country under consideration.

The *present* character and condition of the west, is an important item of the account. Much has been said and written on this point, for the information of the east; so much, indeed, that we fear the *variety* of statement has sometimes tended to mislead, rather than inform. This has not probably arisen so much, if at all, from a disposition to misrepresent, as from the intrinsic difficulty of the case. A passing traveler, or recent inhabitant, can scarcely have obtained the means of correct statement; to say nothing of the influence of those feelings which happen to prevail in the writer at the moment, and the slight causes which operate to produce them. If health is enjoyed, and prosperity attend him, all is beautiful and glowing. If sickness, or disappointment, or bad weather, occur, all is gloomy and wretched. Even too, if correct impressions are made on the mind of the writer, it is difficult to convey the same to others. Human minds are not like copper, stone, or paper, capable of transferring *fac similes* from one to another. We remember to have heard a friend at the west, who has labored intensely to exhibit the truth on this subject, and who has been greatly abused by those whom he designed to benefit, make

an observation like this : " It is difficult, if not impossible, to employ language which will convey the same ideas to the east and to the west ; and hence the difference in the reception of statements which have been made." When the foundation of the house of the Lord was laid, under the direction of Ezra, ' the people shouted with a great shout. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted for joy : so that the people could not discern the noise of the shout of joy from the noise of the weeping.' Here was the consequence of viewing the same fact from different points of view, and comparing it with things diverse from each other.

Whether we shall be more fortunate than others, in the attempt to exhibit things as they are, we cannot say ; but since we have only in view, that which has reference to the particular subject before us, we hope we shall not be deemed partial or prejudiced, because we may omit some things which ought to be included in a more general description. Indeed we now have nothing to do with the question, whether the people in the west are more or less immoral than their fellow-citizens at the east. This question would not be of so easy decision, nor is it necessary. The only hope of leading out any community into a course of benevolent action, is founded on their being deeply imbued with the spirit, and acquainted with the principles, of the gospel ; and this depends more, perhaps, after the operations of divine grace, on the faithfulness and clearness with which the true character of christianity, and the duties and privileges of christians, are exhibited, than on the previous habits of the people, or even their natural temperament ; though these have an important bearing, and should not be forgotten.

Take, then, the following facts, to which we apprehend there can be no reasonable objection made by any one, and in view of them, let the question be weighed, What shall be done for the west ?

There exists in the western section of these States a great mixture of population ; to the formation of which, each of the Atlantic states from Maine to Georgia, and almost every civil division of Europe, has contributed. This mass of materials,—or rather these materials,—so heterogeneous, are yet uncombined. It is not to be expected, that such a variety of tastes, habits, prejudices and information, should immediately mingle and coalesce, so as to exhibit the settled and harmonious feelings and action of a long-formed and well-regulated community. A generation or two must pass away before this can be done, even under the most favorable circumstances. The elements of society are there, and the ma-

materials for benevolent action ; but these elements must first be prepared for combination, and then actually united in the formation of communities, having mutual dependence and mutual confidence, before the materials can be wrought into beneficial systems for doing good on an extended scale. It should not be forgotten, how recently our western brethren have begun to occupy their present relative position, and that the possibility thus far has been precluded, of such a settled state of society as the accomplishment of our object demands.

It should be considered, therefore, that the effort with them as yet, is chiefly to *commence* a successful career in life ; and this where all is new around them, as well as themselves. It takes time for new beginners to look beyond their own immediate necessities. Of course, whatever are their feelings, their views are more confined at home.

The amount and kind of religious instruction which has been enjoyed by them, also has been entirely inadequate to the production of an elevated religious character, or to an enlarged benevolence. That there have been many bold and pious men, who have penetrated the wilds, even to the borders of civilization ; and in some sense kept pace with the waves of emigration, as they rolled one beyond another, we delight to own. And many souls are now rejoicing in the hope,—or the fruition,—of eternal glory, who acknowledge their instrumentality, and are brilliant stars in the glorious crowns of such laborious pioneers. Yet, supposing these men to have been of the most intelligent class, and to have partaken largely of the enterprising spirit of benevolence ; even if no direct opposition had existed, from the mere unsettled state of society, they could not establish a system of efficient operations, co-extensive with their own labors. Something they could and did accomplish,—enough to make angels glad,—but not enough to be a commencement even, of that effort which it is now our object to urge. The number of such teachers was too small to answer half the demand. They stretched themselves out with exemplary zeal and self-denial, to meet the wants which they beheld, and wore out themselves in the service ; but they could not accomplish every thing. Many of them (of different sects) were likewise intelligent ; but a large proportion were of too meager attainments to do more than publish the first principles of the gospel.

Nor was this all. They had to meet a counteracting influence. The advocates of an active, self-denying, benevolent religion,—learned and unlearned,—had not the whole ground to themselves, as some might suppose. There was (and yet is) a class of preachers abroad, who, needing and possessing no literary acquirements,—nor even reflection on a given subject in order to preach

upon it,—had time enough to devote to secular pursuits. Accordingly their *labor* was applied to the accumulation of worldly goods; their *recreation* was preaching the gospel. Perverting the language and reversing the argument of Paul, the constant boast of these men has been, that they are not paid for preaching, and would not beg money to sustain religion. The impression made upon the public mind, so far as their influence reaches,—and this is to no trifling extent,—has been altogether unfavorable to the spirit of benevolence. The course pursued by these untaught teachers has produced a state of things, which seems an insurmountable barrier in the way of pious and intelligent men, even of their own denominations, who have recently endeavored to preach the gospel of peace in its purity, energy and brightness. It will require years of patient, strenuous and prayerful effort on their part, and on the part of all christians, to undo the mischief effected by this exhibition of religion.

We hesitate not to assert, that the present inhabitants of the western valley are, generally, as susceptible of religious impressions as the same number of their eastern neighbors. True, they have received far less, and more imperfect instruction,—many of them at least;—but, nevertheless, it is not true, that the subject of religion, in its grand leading features, is unknown among them, any more than it is to the citizens of New-England. They know, almost universally, the claims which God makes upon them; their guilt and condemnation; the mercy which he offers them through the blood of Christ, and by faith alone. Nor is the opposition of the heart to Christ more inveterate there than at the east. The history of religious effort among the inhabitants of the broad valley, will exhibit as much success in proportion to the instrumentality employed, as that of the Atlantic coast. Here, then, is a foundation laid for successful operation in future.

The *natural characteristics* of the western people, too, are as favorable to the flow of benevolent feelings, as those of any portion of the globe. Indeed, their circumstances have been such, as to call forth the most generous and disinterested acts of kindness, almost habitually. They have not been taught this by the bible and by precept so much as some others; but the lesson has been inculcated by Providence, and by mutual example. It is only necessary, therefore, that these feelings be taught to flow in the right channel, and steadily;—be directed by principle, rather than occasionally and from caprice.

Here, then, is the key to the whole subject. The western people are as warm-hearted, and we may add, as enterprising, to the full, as those of the east; but they are unaccustomed to that moral discipline, that *training* in the school of Christ, which has given such energy to the churches in which the science of christian be-

nevolence has been long and fully taught. Their exertions are fitful, irregular, without concert, and consequently not only more inefficient according to their amount, but actually less so than they *would* be under a good system. To religious benevolence, especially systematic benevolence, strong prejudices prevail, as we have shown, to a painful extent. It should also be borne in mind, that their pecuniary condition has, generally, been such as would seem to exempt them from any portion of the burden of duty devolving on the church at large. They have been accustomed to receiving aid, and have yet to learn, in a great degree, to help themselves and others.

The object proposed is, *to form a national character for christian benevolence and enterprise, on the model of the primitive churches.* To unite the east and the west in one homogeneous christian community, (we care nothing about minor divisions and names,) with one grand object in view; one glorious enterprise animating all hearts. This would at once develop the resources of the country for doing good, and multiply them an hundred fold. We believe, that this most desirable object can be accomplished to an important extent, by a judicious course towards the newer, and, as yet, feebler portion of the country. And while the east is thus nursing and strengthening the west, the very effort will increase her own vigor, knowledge, ability and willingness.

From the few facts and traits of western character which we have thought it necessary to exhibit, our readers will perceive, that the precise thing which is requisite to the attainment of the object, is the dissemination of correct principles, and the wakening of a desire on the part of all to accomplish the greatest possible amount of good. And in order to this, a wholesome influence must be exerted, sufficiently strong to remove settled prejudices, and to show the excellency of system and steady zeal in religious effort. Now it is certain, that Paul excited the churches to effort by the urgency of a holy emulation; and to this end, gave one to understand how much another had done, and how nobly and judiciously the enterprise had been conducted. No doubt much may now be accomplished in the same way. The story of eastern benevolence, told to western christians, will doubtless produce an effect; and will rouse them to action. It has already done so.

We are not willing, however, to leave the object to the tardy operation of such remote causes. While these are lingering, there will be direct counteracting efforts, of which it is our duty to be aware, and against which we should guard. To that region are directed the main efforts of popery. Thither, too, the infidel looks with longing eye, and floods of infidel tracts and periodicals are poured out upon it. These, combined with the natural selfishness of man's heart,—which is cloaked in many instances under

the garb of Antinomianism, and in others under a revived system of heresy, ycleped The Ancient Gospel,—will gather strength, unless met by vigorous and appropriate means on the part of the disciples of an infinitely benevolent Savior. Were real expansive benevolence spontaneous in the heart of man, the case would be different. But it needs cultivation even in the christian. How important, then, that direct and strenuous exertions should be used, in order to rescue future millions from the deleterious influence of selfishness, bigotry, heresy and blasphemy !

The west must therefore be considered a field for the operation of eastern christian effort. We may be told, that much has been done ; great sums have been expended ; bibles have been bestowed ; tracts distributed ; sabbath-schools established ; colleges founded or assisted ; missionaries sent out ; and even pious laymen and females have gone forth in considerable numbers to the west. All this is true. To the inference that would seem to be intended, we say, all this, yea, and much more, must be repeated and continued ; the ratio must be increased ; the work must be hastened. A population is pouring in, of just such moral character as happens to prevail among those whose object is merely to better their temporal condition. Causes exist, too, which have a tendency to throw a large number of discontented and unfortunate persons into the west. The materials of which society is to be formed, though valuable as materials, are, as we have observed, heterogeneous, and will be slow to amalgamate. If the action of the eastern churches cease, yet the occasion for it will not cease, but grow in an accelerated ratio. Nothing should be considered done, until all is done, and the western churches begin to roll back the waves of christian love that shall have flowed over and enriched them. How soon this may be, we know not ; but certainly the time will be hastened in proportion to the efforts which may now be made.

Of the *modes* of conferring benefits on the west, which have been mentioned, we have space for remarks only on the last two or three. Indeed, if there be vigorous measures adopted for supplying the necessities of our brethren in these particulars, we cannot doubt, that all or most of the others will follow in their train. A competent supply of ministers, schools, and pious laymen, will either enable them to furnish themselves, or will naturally open the way for procuring a sufficiency of bibles, tracts, and sabbath schools ; while a neglect in the particulars named, will continue the necessity for aid from abroad.

We say, then, that ministers are needed to an extent not believed,—at least not realized,—on the eastern side of the Allegany mountains. We know that the sentiment is becoming prevalent, that the most efficient ministers for the west, are those who are

born and educated there. Nor do we intend to controvert this opinion, for the best of all reasons, that we believe it correct. Let it be encouraged; and let the schools, and colleges, and theological seminaries in the west, be filled with godly youth, whose hearts burn with love to Christ and his work, and whose habits are congenial with the climate and customs of the country where they are to labor and die. But look at the number of schools of all these descriptions, and count the students of all grades in them. And "what are they among so many?" Shall we now fold our hands, sit still, and say, they have begun to creep, we will now leave them to go alone? Because some dozen churches or more may now be supplied yearly from their own institutions, shall we leave the whole land to suffer a famine of hearing the word of the Lord? There is a loud and incessant call for ministers for the west, on the east. We do not mean, merely, that eastern churches must aid in supporting ministers there; they must also furnish the men.

To recur to our leading proposition, the object to be accomplished is, the general diffusion of benevolent principles of action. Now, how shall this be done? Shall essays be written, and tracts and periodicals and other books be published at the east, and distributed among them. This is well. Let it be done. Much good, doubtless, is effected by these means. Yet, after our western brethren have read our best, most animated, and most descriptive publications, on the subject of any particular branch of benevolent effort, we know that we speak the feelings of western christians when we say, that they will hail with eager pleasure the minister who is a scribe well instructed, by practice, in these holy labors. When their hearts have been warmed by reading accounts of what has been done, they long that some man should guide them, who is acquainted with the process, in order that they may know how to do the work to the best advantage themselves. If eastern ministers remain on their side of the mountains, and western ministers confine themselves to their native plains, the benefit of mutual interchange of views, and feelings, and practice, will be lost. On the whole, although we cordially concur in the sentiment, that western ministers must, as fast and as much as practicable, be trained on the ground; we, nevertheless, believe, that even if the west were fully competent to supply themselves with a ministry, it would be highly beneficial,—nay, necessary to the greatest amount of good,—that occasional changes should be made from the east to the west, from the west to the east. We could speak of several instances in former and later years, in which the visits of ministers from the far west have had an important and salutary effect upon those of our eastern churches which were favored with their presence; so that, not only souls are rejoicing in hope through their word, but eastern

ministers have received lessons of practical wisdom, which will probably exert a happy influence on all their subsequent labors. The same benefit has been derived to the western churches, and in a larger degree, from the more numerous visits of eastern ministers. What we wish, therefore, is, that the experience of the east may, in like manner, be conveyed to the west, by personal ministerial efforts, and diffused over the land.

But here we would enter our caveat against the practice of sending *any* sort of minister who may happen to feel inclined to go. Let us not be understood to insinuate, that those who have been sent to the west are usually inferior men. Some of them, we know, yea, many of them, will stand a fair comparison in point of talents, learning, piety and activity, with any equal number of men in the ministerial office. The western churches have reason to be, and we believe are, thankful to God and to their benevolent brethren, for the precious evidence which they have thus furnished of christian love. But we assuredly think, and mean to say it, that, considering all the circumstances of difficulty, and the importance of the case, none but picked men should be sent out as missionaries or agents into that broad field. Picked, we mean, on account of their fitness for the station, and not for any showy qualities, which will lose both their gloss and strength after a few testings.

Missionaries there should be emphatically pious, devoted, disinterested; men of enlarged views; whose motto is "Jesus Christ and him crucified;" whose sole object is to win souls to Jesus. Any inferior motive mingling, will spoil them and mar the work. It must be borne in mind, that the object is to raise the standard of piety and benevolence. The *spirit* of piety and self-denial should characterize the missionary who is to do this; and he must have courage and fortitude enough to struggle on, and to bear with apostolic meekness and constancy.

His qualifications should by no means be as low as mediocrity. Of eloquence, much might be said; but we can only remark, that a ready utterance and animated delivery are essential to success in a western speaker. Strength of intellect, quickness of perception, clearness in conceiving and exhibiting truth, are qualities which will there be called into requisition perpetually.

The western missionary ought to be a thoroughly educated man. And here we protest against the notion, that the man who has gone through the usual recitations of the regular academic and college and theological classes, in an honorable manner, has of course a finished education. If this is all,—if it is *finished* at the college or the seminary,—let him not try the west. We have seen men who had spent their lifetime in study, had gone through the circle of the sciences, and gained the highest college honors,

laboring in the same field with others who were destitute of all literary advantages, except such as could be obtained through their native tongue; we have seen them side by side, exhibiting by their efforts the extent of their acquirements, and have been convinced that the latter were the best educated men. As far as they had gone, they had learned, and knew the use of what they had acquired; while the former seemed to have studied much, but never to have learned any thing. From such uneducated men, whether of the college or the common school, we desire the church to be, in a general way at least, delivered.

We shall not be understood in these remarks, as undervaluing literature. The uniform tendency of this work is a pledge of our attachment to the halls of science; and the complete and thorough preparation in them, of those who are called to the work of the ministry. Indeed, we echo the sentiments of some of those ministers who, from the urgency of the case, have been introduced into the sacred office without a thorough literary course. It is their language to young men aspiring to the ministerial office,—“‘*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*’ Let him who would escape a thousand pangs, known only to sensitive minds who find themselves unfurnished for a contest with learned opposers, ply himself in the task of thorough preparation, or refrain from engaging unprepared in an enterprise too mighty for him. In almost every case, the impracticability of obtaining an education, should be taken as an indication of Providence of some other field of usefulness.” He who has to meet the papist, the philosophic infidel, of all grades, the subtle speculations of Campbell and Stone, with all the vagaries of learned and ignorant opposers, should have various acquirements. He needs, in short, to know all that they know, and much more.

But, after all, we insist that the learning of the schools merely is insufficient; and he who has this only, is not qualified for the field which we have now under consideration. Human character is a study too often neglected by the mere student; the adaptation of means to the end; the easiest and best methods of accomplishing objects; the fitness of time, place and circumstance; the removal of prejudice, and the way to avoid exciting it:—these, with many other things pertaining to the tactics of christian warfare, are equally necessary to qualify the minister, and especially the western missionary, for his responsible and arduous work. Like Paul,—and not like the Jesuits,—he must become all things to all men, that he may by any means save some.

With regard to colleges and other seminaries, we suppose that it is sufficiently obvious to the reflecting part of the community,

that no permanent benefit can be bestowed on the west,—none which will qualify them for the great united enterprise of benevolence,—without such institutions, of sufficient rank and in sufficient numbers, to scatter the light of science and literature throughout the country. Ministers, and bibles, and tracts, and sabbath-schools, cannot do the work without them. “Add to virtue, knowledge,” said Peter. If it be important, then, to disseminate knowledge in connection with, or rather as one of the christian graces, the question arises, How is this to be done? We answer, mainly by the liberality of eastern christians and philanthropists. We have furnished the evidence, that the west is not prepared to effect it. Without such a combined effort as we have shown to be out of the question for them, it cannot be done. None of our readers will turn their eyes, we presume, to legislative aid. Politicians can crush a literary institution most dexterously; they have no skill to sustain one. To say nothing of those which ought to be added to the number of existing institutions, we feel authorized to assert, that scarcely one of these can be continued without vigorous efforts and liberal benefactions on the eastern side of the mountains. We could point to some, evincing the vigor of a Hercules,—but Hercules in the cradle; and our hearts ache to think of the possibility of their discontinuance. But do any of our own colleges support their instructors by the mere tuition fees? Is it not a fact, that not only the entire cost of the buildings, libraries, philosophical apparatus, etc., but even a large portion of the salaries of the professors is derived entirely from benefactions, or some other source than tuition fees. In the eastern colleges, the rich educate their sons; yet even in them, the terms are too low to support the institution. In the west, there are few indeed who can afford the lowest sum required at the east. But the object is, to spread the facilities of education. The capital employed, therefore, must be greater in proportion to the receipts than elsewhere. The west cannot furnish the capital. The question then is, Shall their colleges be closed, and the youth remain uneducated? We leave it to the churches and people to answer. And we would remind them, that the children thus thrown back into the night of ignorance, are likely hereafter to rule the children of those to whom he appeal is made.

Of lay christians we shall say but little, having already extended our remarks to an unexpected length. Thousands of these brethren and sisters, we have no doubt, ought to be preparing to go up and possess the land, in the name of, and for the Lord of hosts. They could contribute to the general welfare to an indefinite amount; and the word of the Lord is sufficient security, that if they act in his name, and by his command, they will lose nothing.

We could mention facts which have come to our knowledge, sufficient to encourage the meek, patient, courageous soldier of the cross. What has been achieved is only an earnest of what might be done.

But who shall do this? Shall any one? We would not say a word to deter any who choose, from emigrating to a new, and fertile, and interesting part of the country. But if called upon to select, we would say, that those who are wanted there are of a peculiar description. They should be *peculiar* in the degree and combination of piety, devotedness, sound sense, good information, self-denial and industry. And in self-denial we would especially include a willingness,—nay, a determination,—to yield their own prejudices in favor of the prejudices of others. One thing is indispensable to their success in doing good; and that is, that they studiously avoid all affectation of superior intelligence. Instances could be named, not a few, in which men of excellent intentions, and really capable, have defeated their own intentions, and marred their success, by a display of acquirements beyond the necessity of the case. None of us like to have our neighbors feel, that they know more than we do; while at the same time we may have no difficulty in acknowledging the fact ourselves, provided they do not seem to claim it of us. There are sectional prejudices also, which are real obstacles in the way. These must be removed, or at least mitigated, before any important benefit can be conferred. Shall these be aggravated, then, and rendered incurable by exciting personal prejudice in addition? We could insist largely on this point, for it is of vast importance. But let the good sense and piety of our friends who are called to engage in the enterprise, have free exercise. Let them ply the task of schooling their prejudices and their self-importance, and so come down to the point from which they may hope to rise to usefulness. We will just hint, only, that while they “go about doing good,” it is unnecessary to tell every one whom they meet, that this is their employment.

If the inquiry be made, shall men go in colonies, or singly? We answer, let them go as Providence directs. Have a general plan, but subject to indefinite variation. Abraham went out, not knowing whither. In a sense, let our lay missionaries do likewise. Go “to the land that I shall show thee.”

In conclusion, we call upon those who have forsaken all and followed Christ in heart, to reflect upon the foregoing statements and reasonings, pray over them, ask direction of God, and follow the directions which He may give.

ART. II.—PHRENOLOGY.

[Concluded from p. 509.]

THE leading and fundamental principles of phrenology, we have already said, may be conveniently embraced under the following heads. 1. The mind is dependent, in this life, upon organization, and more particularly upon the brain as its special organ. 2. The faculties are innate. 3. The brain is a congeries of organs, each organ being the appropriate instrument of a fundamental faculty. 4. The size of the brain *measures*, OTHER THINGS BEING EQUAL, the power of the whole mind; and the size of the individual cerebral organs measures, in like manner, the energy of the individual mental faculties. 5. The situation of the individual organs is susceptible of ascertainment, and has been made known by the labors of phrenologists. 6. Mental character, or the absolute and relative strength of the elementary faculties, may be readily discovered, by observing the prominence or development of certain regions of the head, which have been marked out.

The first of these propositions, and practically the most important, as we conceive, was considered at some length in our last number, and shown to be founded in truth. We shall now proceed, in such order as is found to be most convenient, to make brief explanatory and critical remarks upon some other points embraced in the phrenological doctrine.

The idea, that the brain is a congeries of organs, and that each organ is the instrument of a fundamental faculty, is not, nor is it claimed to be, new, or the original and exclusive property of Gall. It was entertained by many able and observing philosophers, long before his day; indeed, it is distinctly announced, and attempted to be developed, in the works of Aristotle, where is to be found the germ of many discoveries which have immortalized the names of more recent experimenters and speculators. The celebrated Dr. Thomas Willis, in 1681, contended, that the medullary part of the brain is the seat of memory and imagination, the corpus callosum, that of reflection, the corpora striata, of perception, etc. It may be added, that nearly all the physiologists of the present day concur in the opinion, that the anterior lobes of the cerebrum* situated principally beneath the arch of the forehead, are the special residence of one class of the mental faculties, to wit,

* The *cerebrum*, occupying by far the greater part of the cavity of the cranium, is situated before and above the *cerebellum* and *medulla oblongata*, the remaining contents of this cavity, and is divided, upon each side of the median line, into three lobes, named from their relative position, *anterior*, *middle*, and *posterior*.

the intellectual or rational ; thus recognizing the principle, that the brain is not a single organ, and that powers so fundamentally distinct as those comprehended under the terms intellect and passions, require for their exercise distinct portions of cerebral matter. It is fair, too, and in perfect accordance with a law of living systems,—a law which assigns different functions to different organs,—to suppose, that constituent parts of mind, so essentially unlike as understanding and propensity, employ separate organs, and occupy separate compartments of the brain. Functions not more dissimilar, such as seeing, hearing, smell, taste, touch, digestion, respiration, circulation, etc., have each a special instrument or apparatus. If the perception of color depends upon one portion of nervous matter, that of sound upon another, and odors upon another, ought we not to expect, that simple judgment, and the emotion called anger, would also be connected with separate parts of the great cerebral center? Certainly, there is no more resemblance between the two latter mental affections, than between any of the former.

Again, did reason and feeling depend upon the same material instrument, we should expect, that they would always bear some fixed proportion to each other; because, being in that case the manufacture of a common organ or apparatus, they must be both, and both alike too, influenced by any circumstance which can affect such organ,—vigorous when that is vigorous, weakened when that is weakened, and destroyed when that is destroyed ; whereas the contrary is known to be the fact. A man of strong judgment is not necessarily a man of acute feeling, and *vice versa*. Great philosophers very frequently have feeble passions, and idiots are often possessed of vehement desires. The domestic affections, compared with reason, are always disproportionately developed in children. A person may have a natural talent for music, or drawing, or calculation, or mechanical contrivance, without being at all distinguished for mental power in general. How can these things be, unless intellect and propensity, the faculty for music and abstract reasoning, reside in different portions of cerebral matter, which portions may be unequally developed, or separately influenced by those various causes on which function depends?

There are some strong, at least unanswered arguments, bearing upon the point under consideration, to be drawn from the *abnormal* manifestations of mind. How, for instance, can we reconcile the phenomena of insanity, particularly that variety of it called *monomania*, with the theory that the brain is a single organ, every part of which is concerned in every mental act? In the case of partial madness, there is great and morbid activity of one or two faculties ; in consequence of which, the mind dwells habitually and exclusively upon a single train of ideas or objects, while eve-

ry other faculty is in a state of wonted integrity,—an integrity which is proved by consistency of conversation and conduct in relation to matters not connected with existing hallucinations. In such cases, the reasoning powers are often found to be entire, while one or more of the propensities or sentiments is in a state of high and unnatural excitement. Now, says the phrenologist, if these powers and the propensities have a common instrument,—if they reside in the same parts of the brain, and make use of one identical set of organized nervous particles; and if the deranged manifestation of a faculty proves or implies disease of its organ, and vice versa, (a thing which cannot be disputed;) then, it is wholly inconceivable how the two sets of faculties in question, reason and passion, depending, according to the supposition, upon the same organic structure, can be in the different or opposite states of health and disease at the same time,—can be separately or unequally invigorated, debilitated, or annihilated; how the judgment, whenever called into exercise, may be clear, acute, and profound, while there may be exhibited the wildest extravagance, and the grossest inconsistency of conduct, so often as the springs of some diseased affection or desire are touched. If an organ is in a sound and perfect state, it is fitted to discharge all its functions perfectly; if it is unsound, it is unable to execute any of them aright. Such is the argument; and it seems to us plausible, if not valid. If the intellect and the feelings have their seat in the same indivisible mass of nervous matter, or collection of cerebral particles, then it is in accordance with known facts, analogy and just reasoning, that any change in the condition of that mass, or injury sustained by it, should be perceived equally in the intellect and the feelings; in the same manner, that the musical powers of the violin would be impaired or destroyed throughout their entire range, and in every possible form of manifestation, by any cause which should affect generally the due tension of the strings, or the vibrating qualities of the instrument; or in the manner, that the hearing would be blunted in relation to every possible variation and succession of sounds, by any thing which should impair the sensibility of the auditory nerve.

What may be said of monomania, as proof that the brain is a congeries of organs, may be affirmed of dreaming, partial genius, injuries of the head, etc., as evidence of the same fact. In the latter cases, as in the first instance, there is great activity of certain faculties, with a corresponding inactivity of others; or at least, an unnatural inequality of the mental powers, the consequence of cerebral derangement. In dreaming, certain faculties and their corresponding organs A, are asleep, and therefore do not act; certain other faculties and their organs B, are awake, and act as usual. This partial cessation of the fundamental powers of the mind, pro-

duces the irregularity and inconsistency to be observed in our sleeping thoughts. Now, if the set of faculties A, and that other set B, have a single indivisible organ, we are compelled to suppose, that this organ is both asleep and awake at the same time,—asleep as proved by the suspension of that class of *its* functions called A, and awake as evinced by the operation of that other class called B,—which is, of course, a contradiction.

Both observation and correct reasoning then, would appear to establish the position, that the brain is not a single organ. The opinion of many of the ancients, and of most modern physiologists, that intellect and passion at least occupy different compartments of the brain, would seem to be based upon the soundest philosophy. And if the great cerebral mass is thus divided into two regions or parts, each part having a separate function or office, it is not absurd to suppose that these parts may themselves be divided, so that each faculty of the intellect, (if the intellect be allowed to be composed of separate elementary faculties, as it generally is,) and each primitive affection or passion, may itself have a compartment or special organ, designed exclusively for its own occupation and use. Indeed, such a supposition is the only one which is at all consistent with the analogy of our other organs and functions. Thus say the phrenologists.

And here it may be well perhaps to state, that Dr. Spurzheim supposes the brain to be an aggregate of thirty-five distinct organs, each being the instrument of a fundamental faculty. These organs are said to be cone-shaped, their bases towards the circumference, and their apexes in the middle of the base of the brain. Twenty-one of these are the residence of as many faculties which are called **FEELINGS**, and fourteen of as many other faculties which are termed collectively, **INTELLECT**. The feelings are subdivided into *propensities* and *sentiments*, and the intellect into *perceptive faculties* and *reflective faculties*. The propensities are situated in the inferior-lateral and posterior parts of the head, and are nine in number,—destructiveness, Amativeness, philoprogenitiveness, adhesiveness, inhabitiveness, combativeness, secretiveness, acquisitiveness, constructiveness! Of the class of faculties termed sentiments, there are twelve, occupying the crown and superior-lateral parts of the head,—cautiousness, approbateness, self-esteem, benevolence, reverence, firmness, conscientiousness, hope, marvelousness, ideality, mirthfulness, imitation! The twelve perceptive faculties are seated in the inferior parts of the forehead, and are known by the names of individuality, configuration, size, weight and resistance, coloring, locality, order, calculation, eventuality, time, tune, language! The reflective faculties—two only in number—are called comparison and causality. They are found in the superior parts of the forehead.

That the size of an organ is, *other things being equal*, the measure of its power, is a proposition on which rests the whole practical part of phrenology. Men on the one hand have affirmed this proposition to be true, and have labored to establish it on an immutable basis ; while on the other, they have denied its truth, and declared it to be "contrary to the analogy of all our known organs." If it is proved to be false, of course it is vain to attempt to determine either the seat or the quantum of mind, or of its elementary powers, by the volume of the brain or of its component parts ; while, on the other hand, if it is ascertained to be only the expression of a law of nature, the fundamental doctrines, and even the details, of phrenological science, acquire so much of plausibility as to secure them at least from deserved ridicule, and those who advocate them from the charge of weakness or madness.

That the proposition under consideration is true, as applied to our organs in general, cannot, we think, be seriously and intelligently denied ; and the bold declaration of the Edinburgh Review, above quoted, may be set down to the account either of spleen or ignorance. For an array of evidence on this point, which we see no means of resisting, and which is designed for the special benefit of the sceptical, we would refer to Dr. Combe's work on Mental Derangement. Every one is familiar with the fact, that a bone of three inches diameter is stronger (other things being the same, of course,) than one of one inch ; that a large muscle is more powerful than a small one ; that a heart with thick walls will contract with greater force than one of thin walls ; that a liver or kidney containing a given number of solid inches, will secrete more bile or urine than one of only half its dimensions, and so forth. Throughout the sentient world, the size of the optic, or auditory, or olfactory nerve, is found to be, *ceteris paribus*, a measure of the power of vision, hearing, or smelling. The eagle, hawk, etc., whose reach of vision is very great, have uniformly a great development of the optic nervous apparatus ; while on the other hand, those animals whose visual powers are comparatively feeble, as the ox, the domestic fowls, etc., are as much distinguished by the smallness of this apparatus. All those functions which are usually called corporeal, will be found, on examination, to be exercised with an energy proportionate to the size of their respective instruments. Why then should not the mental functions, which we have ascertained, in our preceding article, to have nothing peculiar either in their laws or in the relations they sustain to their organs, be manifested with a strength which may be measured, circumstances being the same, by the volume of their combined instrument, the brain, or of its separate parts ? Is the brain an exception, in this particular, to a law which governs every other part of the human system ? Are its functions uninfluenced by a circumstance which,

with entire uniformity, is operative upon every other ? There arises a presumption, then, even independent of direct evidence,—a presumption grounded on the soundest physiology,—that the principle in question is applicable to the mental organ and its faculties ; that the size of the cerebral apparatus, other things being equal, *does* measure cerebral power.

What the analogy of all our corporeal functions teaches us, respecting the influence of organic size on mental manifestation, is confirmed by the more direct testimony of observation. It is generally admitted, as has already been said, that the anterior portions of the cerebrum are the special seat of the intellect ; and Cuvier, no friend of the details of phrenology, though he was wont to express his approbation of its general features,* speaks, in a Report to the French Institute, in 1822, *of the intelligence of animals bearing a constant proportion to the volume of their cerebral lobes*. Indeed, the principle under consideration has been almost universally recognized as a general truth, time out of mind, both by the scientific and the unscientific. It has been incorporated, in fact, with the general mass of knowledge, and constitutes an important element in those rules by which the world judges of character,—rules which sometimes mislead, it is true, but which so often conduct to truth, as to prove false the supposition, that they are based on nothing. Indeed, the very faith that is put in them proves that they are not unworthy of regard. In the absence of other and better evidence, they enable us to form an opinion, at least. A very low, narrow, and retreating forehead, in a fellow-man, is indissolubly associated in the public mind with a humble intellect ; while on the other hand, a high, broad and projecting one, as invariably suggests the idea of a noble and capacious understanding. Idiots are known, as a general rule, to have remarkably small brains ; while all those men who have, at different periods, astonished or swayed the world by the power and energy of their minds,—such men as Socrates, Bacon, Bonaparte, Shakspeare, Cuvier, etc.—have had, without a single exception, so far as we know, brains (and particularly foreheads) of uncommon dimensions. The truth in question was well known to the ancients, and has been faithfully embodied in their statues. All the legislators, philosophers and poets of antiquity, and particularly the heathen divinities, are represented with large heads, and more especially large in the intellectual region. Witness the enormous head and still more enormous forehead of Jupiter, in whose statue we doubtless have the *form*, according to the experience of the ancients, which intellectual greatness really assumes. It was fit, that the father of the gods, the creator and sustainer of

* Foreign Quarterly Review.

the world, in the language of mythology, should have a powerful and comprehensive mind ; it was also fit, that the sculptor should represent him with the sign, the invariable accompaniment, the organic cause of so exalted an attribute ; *hence* he is presented to us with a towering front. Compare the head of Jupiter with that of the athletes and gladiators of antiquity. This member in Hercules is small and apple like, and scarcely exceeds in size the top of the shoulder. Mental capacity was not *his* characteristic ; *hence*, he has not the form which is indicative of such capacity.

There have been invented by naturalists, many rules for determining the quantum of mind, and it is a remarkable fact, that they have in every case been founded on the very principle of size in question ; though, as they have all involved some circumstances which had nothing to do with size of brain, the true and exclusive seat of the mental faculties, they have only *pointed* to truth with more or less uniformity. The most celebrated of these rules, and probably the most useful for the discovery of truth, is that proposed by Camper and countenanced by Cuvier. A line was drawn from the external opening of the ear to the roots of the upper front teeth, and another from this last named point upwards, to the most projecting part of the forehead. The angle embraced by these lines, called the *facial angle*, was recommended to notice as a measure of intelligence ; the greater the angle, the greater the intelligence, and vice versa. This angle in the more stupid animals, as the reptile tribe and fishes, is extremely small, or almost nothing ; in birds it is more considerable, and in quadrupeds larger still. Ranked after this mode, monkeys stand at the head of quadrupeds, and man at the head of all. In the negro variety of the human species, the angle in question measures about 70° , in the Mogul, 75° , in the European, 80° , in the statues of the sages of antiquity, 90° , in those of the heathen gods, 100° ; indicating, relatively, in these several cases, the real or supposed intellectual endowments. But as this angle embraces but a portion of the brain,—that which is the residence of the understanding, inclosing but two sides even of this,—and as it varies very considerably, (ten or fifteen degrees, in the human race,) in consequence of the varying projection of the upper jaw, without indicating any corresponding difference of cerebral development ; it affords but a very uncertain guide, and as a practical rule, actually conducts the inquirer to some monstrous untruths.

We are ready, then, to admit the phrenological principle of size, as applicable to the brain and its functions, when the “*cæteris paribus*” is carefully retained as a qualifying circumstance : in other words, we are free to confess our belief, that the power of the intellect (for instance,) will always be proportionate to the volume of the anterior portions of the cerebrum, the circumstances

of health, age, exercise, temperament, particular cerebral constitution, etc., being the same. But as these circumstances never are the same, and can rarely be ascertained with perfect accuracy, though they are all of the utmost importance ; it follows, that the principle under consideration, in its practical applications, must sometimes lead to error, and can never perhaps conduct to infallible truth.

And here is ground on which we feel seriously disposed to find fault with phrenologists. They have presented us with a rule, by which it is claimed we may determine mental qualities with great ease and certainty, but which, in fact, contains within itself so many variable, and unknown, and unascertainable elements, as to render it, at best, but a doubtful guide to truth. Though in theory the rule in question is duly qualified, it is *applied* as if it needed no limitation, and is recommended to the world's confidence, as if it were an all-sufficient and never-failing guide. Thus the world is deceived. It is doubtless true, and cannot well be denied, that the power of an organ is proportionate, *other things being equal*, to its volume ; neither can it be denied, that the weight of a man is in proportion, other things being the same, to the length of his arms, or the thickness of his lips. But no person can well say of another, that he weighs just one hundred and sixty pounds, *because* his arms are thirty inches long, or his lips five lines thick ; nor can it be safely said of an individual, that he has a certain amount of mind, *because* he has so many cubic inches of brain ; for there is no uniform relation in either of these cases between the premise and the conclusion. To determine the quantum of mind, it is not sufficient that we know the dimensions of its organ. The rule which says, in reference to the instrument of thought and feeling, "size is the measure of power, other things being equal," is not at all available in practice, unless we are made to understand what these "other things" are, and their degree of importance,—when they are "equal," and when unequal. Unless we know the circumstances which modify materially the principle of size, (if indeed there be any such circumstances,) the principle itself loses much of its value ; it cannot be trusted, except with many grains of allowance. Now, that there are such circumstances, is indisputable ; and that there are serious, and in fact insuperable obstacles to their accurate ascertainment, is also indisputable. For instance, there is a certain fineness of texture, and perfection of organization, which, in the case of every functional apparatus, and in the case of the brain more especially, is a most important element of power, which is but imperfectly indicated by external marks, and which cannot be known, perhaps, but by its effects,—the force which it gives ; so that, where this perfection of constitution is found, a brain of a given volume will exhibit the vigor of one of much larger size.

What theory would thus teach, is abundantly confirmed by facts. We have often noticed, what every one must have observed, heads well formed, phrenologically, the intellectual region, for instance, being fully developed, when at the same time the intellect was rather weak than strong. That such cases do actually, and not very rarely, occur, we think no man, even though he be among the most stupid of observers, can well deny, unless indeed he be strangely under the dominion of prejudice. This want of correspondence between cerebral development and mental manifestation, we account for, on the supposition of some structural imperfection of the organ of thought, or some irregularity in the supply or distribution of its blood, which unfits it for energetic action. Of such differences of structure, etc., phrenology takes no account. It is true, some of its advocates, the Messrs. Combe in particular, speak of temperament as modifying the action of organs, and thus affecting the rule which determines power; but temperament, they claim, may be ascertained, its influence measured, and the necessary allowance for it made. But we contend, that our knowledge of temperament is exceedingly vague and imperfect; and, besides, that there are important organic differences, exerting corresponding effects upon function, to which this name cannot apply, and which are not indicated, except in a very loose and general way, by any signs or circumstances to which we have access. We are forced to this conclusion by the consideration of facts.

Something then, besides a given weight or given dimensions of brain, is necessary to constitute a man of sense and capacity. There is something in the *quality* as well as the quantity of the instrument, which requires to be considered. If you leave this quality out of the account, the decision of the scales and the yard-stick is worth little more, than it would be to acquaint us with the musical powers of an organ. Though a man should have a head as large as a tub, and it were well filled too, with that soft substance, here white and there gray, which anatomists call brain; yet, if said brain were made of coarse or otherwise unfit materials, the owner of such a compound would be far less distinguished for wisdom than folly. In reference to such a person, the science of phrenology, as a practical science, could utter nothing but lame apologies or downright falsehoods,—an alternative to which, if we mistake not, it is often driven.

The true state of the case then, is just this. Size of brain is indicative of mental power: in other words, it is an element, and *one* of the principal elements, of power. It is so important, perhaps, that the highest degree of mental energy is never found without it; while at the same time, it is so far from being the exclusive cause and index of this energy, that it can never be safely

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considered by itself. Its legitimate influence is essentially modified, and indeed entirely controlled, by circumstances which it is necessary should be known, provided we would make it a source of information and a ground of judgment. These circumstances, or the *other* elements of power, are *health*, which varies infinitely, and which there are no certain means of measuring,—particular *cerebral organization*, of which there is no infallible index,—*habits of exercise*, which are all-powerful in creating differences, by the development of susceptibilities and capacities that might have remained dormant,—*temperament*, whose influence may be estimated in a rough and general way ;—and perhaps other states and conditions of brain and the vital energies, which can neither be appreciated by our faculties or expressed by our language. All these circumstances, which, individually, and far more in their collective force, modify powerfully the action of organs, and which probably exert a greater influence upon the brain and its functions, than upon any other organic apparatus, should have received a greater share than they have done, of the attention of phrenologists. Instead of investigating them as they ought, and as the difficulty which involves them demands, they have slurred them over very slightly, taking it for granted that they were of trifling moment, or nearly “equal” and invariable in all cases ; while in practice, they have too often forgotten them entirely. The fathers of phrenological science, Drs. Gall and Spurzheim, scarcely mention them at all ; and from all that they say, one would hardly know, that they had any existence, or at any rate, that they qualified at all the action of organs. The rule founded on the principle of size, has generally been applied as if it were independently and absolutely the measure of cerebral energy ; as if it needed not those numerous qualifications and limitations which the more recent phrenologists agree, *in theory*, to be necessary. One would think, from their general declarations and their entire practice, that they have in their possession, what nine-tenths of the world suppose they claim to have, a precise and infallible rule in the shape of a formula, by the aid of which they are able, after a slight inspection of heads, thumbing of bumps, and application of graduated rules, to solve with the greatest ease, every difficult problem of metaphysical and mental science, and to determine the leading characteristics of mind, its susceptibilities, capacities, and tendencies, in the most perfect manner ; while in truth they have no such thing. They say, that their mode of ascertaining character and peculiar endowments is incomparably the best which has ever been invented ; that the veriest dunce is adequate to learn and follow it : and then they make a pompous display of yard-sticks, and *callipers*, and *craniometers*, and all the *masonry* of their art, representing the things which they teach as verity itself. In all this, they have

played the part of the impostor and fanatic. Thus they have duped the ignorant and the credulous, inclusive in some cases, doubtless, of themselves. They have observed, it is true, sometimes; but they have dreamed almost as often. In one word, they have attributed far more importance to mere volume of brain, and far less to other circumstances, as the elements of mental power, than is just. Consequently, their data are false, their precepts dangerous, and their conclusions not conformable to truth or nature. They have often presented us with dross for gold, and chaff for wheat; while at the same time they maintain, with singular pertinacity, and not a little noise, that they deal in naught but immaculate truth,—that their science never misleads, never errs.

Phrenology then is,—what it might be expected to be, from the practically doubtful nature of the great principle of size on which it is based,—uncertain in application and false in its details. Its pretensions are extravagant, and will, in our humble opinion, never be realized. This accords with *our* experience. The science in question cannot be relied on, though when better evidence is wanting, it may be a very useful *help*. Such is our observation. We have ourselves been somewhat attentive observers of heads for the last ten years; and we freely confess, that we are still unable to read character and measure intellect and passion with unfailing certainty, from the examination of cranial bumps and depressions merely. Though we think ourselves rather shrewd at phrenological guessing, and to have at least a common knack at divination, we are still entirely unwilling to dispense with the common and vulgar mode of judging persons by their actions. To tell the truth, we consider a man's acts as the only sure test of his capacity and character; and when acts are not known, we prefer to pursue, in reference to him and his mental constitution, what is called the *non-committal policy*. Were we to ask a deed of justice or charity, we should apply with far more confidence to a person who had always shown himself conscientious or benevolent, than to a stranger, of whom all that was known was, that he had the organ "conscientiousness" or "benevolence" largely developed. And were we a judge, we should no more think of convicting a man of murder, because he had a large protuberance directly over the ear, than we should of ordering him to be hung, because he had a *hanging* look; or of judging him guilty of sheep-stealing, because he looked *sheepish*. We are aware, that in saying all this, we expose ourselves to the killing charge of being behind the "light of the age,"—of arraying ourselves against "the march of intellect," and of daring to doubt the infallibility of modern science. Be it so; we will use the liberty of speech. It is true it may be claimed, that we are not qualified, in consequence of some cerebral defects or voids, to form a correct judgment of the details of

phrenology. Perhaps we lack some certain bumps, ycleped *form, size, locality, individuality*, etc., which are said to give a talent for minute observation,—a capacity to apprehend and individualize objects, and which are described as being essential and visibly prominent in the heads of "good phrenologists." Whether we lack in the indispensable things which have been named, and *that* is the cause of our present scepticism in relation to Gall's discoveries; or whether we are destitute of another bump, which we fancy may somewhere be found "rather large," on or about the heads of some phrenologists, and which we will venture to call, (until a better name is invented,) "*gullibility*," and *this* is the cause of our present anti-phrenological attitude, we dare not at this time take the responsibility of deciding.

It is highly probable, that the phrenological principle of size, as already defined, may afford a safer rule by which to determine the relative than the absolute strength of the faculties; or that, in its *general* applications, such a rule may indicate, with some approach towards accuracy, the comparative force of the faculties in the *same* individual; when at the same time, it may completely fail to show their comparative energy in *different* individuals. We have said, that the principle of size, as furnishing a means to measure cerebral power, is almost worthless in practice, because the circumstances of health, temperament, etc., which essentially modify this principle, are exceedingly various or unequal in different persons; but these circumstances may be safely considered as nearly equal, or at any rate, as not very diverse, in the different parts of the *same* brain. Consequently, if the intellect occupies the frontal, and the propensities the basilar (posterior and inferior) sections of the mental organ, we ought to expect, that the relative volume of these two sections, would point out the probable relative energy of the intellect and the propensities. It is true, it is not necessary, that the circumstances of organization, etc., should affect the frontal and basilar portions of the brain, in precisely the same manner and in the same degree; still, we might rely on more uniform sameness in such a case, than we could, were we to compare the same parts in different persons.

But there is a difficulty in ascertaining the true volume of the individual cerebral organs, (as they are given by phrenologists,) which there is no prescribed or conceivable mode of removing, and which must render, in all cases whatsoever, any rule which is grounded on the supposition that volume is ascertainable, uncertain. The individual organs, described as cones, (or cone-shaped,) with their bases towards the periphery of the brain, have two dimensions, length and breadth, both of which are elements of size. Now the length of these thinking cones, it is plausibly contended, may be ascertained, and we are told how; but not a

word (at least of instruction) is heard about their *breadth*. *Comparison* is represented to be situated in the middle and upper part of the forehead. It is surrounded by *eventuality*, *causality* and *benevolence*. Its boundaries are not defined by any external marks. Who then, in such a case, can discover its true size? Who can know its diameter? Is it, in a given case, six, eight or ten lines across its base? Does it encroach a line in one, or two, or more directions, upon the rightful territories of the adjacent organs? or are its own proper limits overstepped, by neighbors of rank growth or bad manners, to the same or a greater extent? Will it be said, that when it is broad it gives height to the forehead? But so do individuality and eventuality, and so may benevolence. Who shall say, that some one or more of these does not contribute, partly or entirely, to this height? Here is a dilemma, and we wish phrenologists would vouchsafe their help. We want they should inform us how we may know, when we meet with a forehead which is broad at its upper part, the precise proportion which each of the several organs, (*comparison*, *causality*, and *mirthfulness* or *wit*;) which make up the breadth, have in its formation. Until they do this, we shall continue to maintain, that size is not ascertainable, and that the boasted principle which is founded on it, may mislead.

But, were phrenology based upon unmixed and immutable truth; were its data fixed, instead of being variable; had its rules all the accuracy and universality which its stanchest advocates claim for them; still, we would say, it is not a science calculated to be so extensively and practically useful as is pretended. It is no easy matter to acquire that facility in marking and measuring protuberances, that precision in estimating and balancing the influence of organs and faculties, and those habits of rapid observation and combination, which all agree are necessary, to make an accomplished and successful practitioner of the phrenological art. The person who, by a single glance or two of the eye, can, like Spurzheim, obtain so perfect an idea of the form of a man's head, as to be able, with any tolerable accuracy, to fix the situation and boundaries of each of its thirty-five organs or parts, and to determine truly their relative and absolute development, and the individual and combined energy with which they can act, is possessed of no mean or ordinary endowment, and can be no tyro in practice. There are very few who have observing and combining powers at all adequate to such nice discrimination, comparison and judgment. Even though, then, the rules of phrenology were definitely and perfectly certain, and involved nothing which in its nature was unascertainable; and were the eye assisted in its office by the *craniometer*, and every such like cunning contrivance, we are satisfied, that very few (from the want of capacity and patience,)

would ever acquire the skill necessary to apply them ; that most men would find it far easier and surer to gain a knowledge of talents and character after the good old mode of their fathers, than according to the vaunted method of phrenology, imposing and scientific as it is. We have no expectation, that the new-fangled philosophy of Gall will ever supersede the necessity, (hard as it is,) under which the world has always labored, of judging persons by their actions.

As it regards the phrenological classification of the faculties, apart entirely from their connection with organs, we are of the opinion, that it cannot bear a minute and critical examination. Though it unquestionably possesses some excellencies ; though the general division which it makes of the human powers, into perceptive faculties, reflective faculties, sentiments and propensities, is admirable ; though, from the novel arrangement which it offers, it gives us the advantage of viewing the mental phenomena in new positions and relations, and has thus enabled us to discover resemblances, and connections, and even laws, which have hitherto been but darkly surmised, or have entirely escaped detection ; though it affords a better explanation of some difficult and obscure questions in mental science, than any other known system of philosophy ; though many things may be said in its favor ; yet it still bears the marks of human origin and imperfection, as distinctly as some other less distinguished of the works of men. It even has its due share of contradiction and absurdity. We will say nothing of phrenological terminology, as uncouth and jaw-breaking as it is. We never like to quarrel about *words*, when there are *things* that demand attention. The classification under consideration, doubtless, gives a tolerably complete catalogue of the human faculties ; but whether it embraces *all*, we are unable to say. Certain it is, however, that many *others* might be admitted with as much propriety as some of those to which it has given place. That it contains redundancies, we think can be made evident. There are some instances, in which two faculties may be resolved into one. *Size*, for instance, as we conceive, may be shown to involve *form*. The former faculty, in every exercise of its function, necessarily performs the office of the latter. Why then do we need the latter ? There are a number of instances, too, in which the same mental work appears to be done twice, (perhaps for the reason, that it may be well done.) *Individuality* seems to do the labor which has already been performed by those faculties, which acquaint us with the separate qualities of objects. Suppose a certain object, say an oak : What powers give us our knowledge of it ? *Form* acquaints us with its form, *size* with its size, *coloring* with its color, *locality* with its place, etc. We thus become acquainted, through the instrumentality of special faculties, with all

its known properties. Why then have we not a perfect notion of the oak, from these faculties alone? If we know all the qualities of a substance, do not we know all that we can of that substance? Is not our idea of it complete? Is the whole of a thing any thing more, than the sum of all its parts? Why, then, do we need such a faculty as individuality, whose business it is to give us a notion of the oak as *a whole*, or as an individual? as if there was something in the substance oak, considered as one, which was not in it, when it was considered as the sum of its constituent parts. And how can individuality give us any notion of an object at all, if, as is contended, it cannot acquaint us with any of the qualities of that object? Can a faculty which does not perceive form, or size, or color, at the same time, perceive all these, and attain a perfect idea of that substance into which these qualities enter, as component parts? By a process of reasoning very similar, we might prove, at least to our own satisfaction, that *eventuality* is a superfluous faculty. We think, too, it can be shown, that the functions which are attributed to *comparison*, are included in those which are assigned to other (the perceptive) faculties.

It is the office of *firmness* to give "constancy and perseverance to the other powers;" but what need is there of such a faculty? A man will persevere in pursuit of those objects which gratify his predominant propensities or desires. He will do this, by a law of his nature, without the assistance of the faculty called firmness; while no endowment of that faculty will induce him to persevere in the indulgence of a feeble passion, when it comes in collision with a stronger one. A person who has large *destructiveness*, is perseveringly and even obstinately cruel; and he is so, for no other reason than because he has large destructiveness unrestrained by other powers. A person is fickle or inconstant, when two or more propensities equally strong are brought into opposition. If the love of offspring and the love of cruelty are his predominant passions, and these are nearly equally balanced, you will see him caressing and beating his child alternately, and persisting in neither. We find the cause of constancy, and the contrary, then, in the constitutional energy of the faculties which are called into exercise: therefore, we are under no necessity of supposing such a power as phrenologists call firmness, to account for all the tendencies and actions of men; and consequently, the existence of such a power is improbable.

Constructiveness gives the propensity to construct, or build in general, and is a chief source of skill in the mechanical arts. It is common to animals and men. It guides birds in forming their nests, and beavers in building their dams. It makes good masons of bees, ingenious carpenters of men, dextrous spinsters of women. It directs the boy in framing kites and petty water-wheels, and the

prattling child in rearing cob-houses. But why is its direction so entirely different in the different orders and races of intelligences? Why should the same cause produce such different effects? Why does it prompt foxes to dig holes, spiders to weave webs, swallows to form nests, and men to do every thing, from "the making of pens and sharpening of razors," to the raising of temples and the building of ships of war? If brute animals which construct, all have one particular or common endowment, that impels them so to do, why should each species construct after one uniform pattern, and after no other, when numerous patterns which might be selected, would answer all the purposes for which they build, equally well? If the honey-bee and the humble-bee have the same faculties, and of course the same capacities, and are both exquisitely skillful workmen, how happens it, that the first never gives, and is utterly unable to give, his habitation the form of that of the second, and the second *his* habitation the form of that of the first? Surely, the skill which is demanded in the one case, is equal to that demanded in the other. Can the phrenologist answer these questions, even with the help of so convenient a faculty as "constructiveness?" And if such a faculty explains nothing, why suppose it to exist?

We might make many other objections, of the same general nature, to the phrenological classification of the faculties. But we have perhaps said enough already, to prove and illustrate our remark, that it is imperfect and inconsistent with itself; which is all that we intended to do. Phrenologists, as a general rule, seem to be far better physiologists than metaphysicians,—more acute in observation, than logical or profound in reasoning. Hence, they are often egregious blunderers in the more abstract parts of their science. We have already allowed them to have a legitimate claim to the title of philosophers; but they have nevertheless spoken and written much wretched philosophy. In order to evince the truth of this assertion, it would be only necessary to quote what Mr. George Combe (the ablest of his tribe,) has said in his system, about "the functions of the five external senses."

But, were the phrenological classification of the mental powers the best, all things considered, which the world has ever known; it does not follow, as a consequence, that every other classification must be worthless, or fanciful, or absurd, as phrenologists seem to think. The truth is, mental phenomena have different resemblances and relations, which may lay the foundation of different arrangements, all of which may be correct, and, for particular purposes, highly convenient. In the physical world, we classify substances according to their chymical constitution, or their sensible properties, or their uses, or their relations in place or time; and in so doing, we may proceed in each case philosophically. What,

in this respect, is proper in reference to matter, is likewise proper in reference to mind. Suppose phrenologists, by pursuing a particular method of study and analysis, have ascertained, that the mind is made up of thirty-five elementary faculties, as the material world is (say) of sixty elementary substances: are there not other modes of viewing things, and prosecuting an inquiry, which will lead to other modes of arrangement? It should be recollected, that *elements*, as well in the universe within, as in the universe without, operate upon each other, and combine in many different ways, and are related to one another, as cause and effect, etc. By observing the manner in which these combine with, and succeed, and influence each other, we arrive at a knowledge of fundamental laws or principles, which *themselves* require to be classified. These principles it has always been a chief object of philosophy to ascertain, but which Gall and his followers have almost entirely neglected. They throw new light upon the whole domain of mental and physical science, linking together, as it were, ideas and objects which seemed before widely separated and unrelated. There are two such principles, one in the mental and another in the physical world, which, in their respective systems, are co-extensive and all-pervading in their influence. These are *association* and *gravitation*.

The above considerations lead us to notice, more particularly, one of the signal defects of phrenology. What should we think of that natural philosopher, who, when he had acquainted us with the existence of the elements of matter, and given them names, perhaps, should claim, that he had given us a perfect system of philosophy? Could we be said to know much of the material universe, when we were ignorant of attraction, electricity, magnetism, and such like important principles,—when we knew nothing of cause and effect, or of matter as it exists in *time*? And can we be said to understand any more of the universe of mind, when we are only acquainted with the existence and names of its elementary faculties,—when we are totally in the dark about the order and manner in which these faculties influence and succeed one another and unite,—when we are entirely uninformed of all that relates to mental causation, to mind as a series of phenomena, or to mind as it exists in *time*? And yet, phrenology leaves us in nearly this predicament,—a truly benighted state. It says nothing of cause and effect. It says nothing of the grand and all-pervading principle of association. It gives us a mere skeleton, as it were, without life and without motion. We want, that phrenologists should instruct us about the *dynamics* of mind. Let them show us the forces which act upon it, and the laws of its movements. Until they attempt this, they leave unexplored the most curious and important department of mental science.

ART. III.—THE POWER OF HOLINESS IN THE CHRISTIAN MINISTRY.

No man, who contemplates the history of this nation, or who understands the power of one mind over another, can doubt, that the ministry of the gospel is to have a vast influence in this country. We deem it our duty, therefore, to urge upon our readers, elevated views respecting the design of the appointment of christian ministers, the proper qualifications for the office, and the necessity of increased efforts to extend the blessings of an educated and devoted ministry, to all the cities, towns and villages of our vast republic. In this article we propose, therefore, to illustrate as we may be able, the power of holiness in the christian ministry.

Knowledge is power; and the history of nations has been little more than an exhibition of this power, at the expense of the weak and the ignorant. Early in the history of man, the Chaldean advanced beyond his cotemporaries in the science of astronomy,—a science easily perverted to astrology, and the occult art of magic; and a vast system of jugglery and necromancy was established over all the east.

The power of civilized nations over barbarous ones, is now every where felt and acknowledged. Hordes of barbarians are easily vanquished by a well-disciplined military band, and a knowledge of arts and arms gives to comparatively feeble physical strength, mighty power over the savage portion of mankind. The conquest of Mexico and Peru, was the effect of the superior knowledge of the Spaniard, combined with ambition and the love of gold; and this continent has been subdued, and its mighty native tribes have disappeared, because the European had advanced beyond them in science and the arts.

But holiness is also power. God rules the universe of mind, not by physical power, but by holiness. In all unfallen worlds, the power of his holiness is felt; and the moral influence of his justice and goodness, his purity and love, serves to bind that universe in order. Physical power is necessary to restrain and bind the wicked; but the universe of pure mind may be confederated and controlled by the conviction of the infinite purity of God. The pervading impression of the presence of an all-perfect Being, every where inspiring confidence,—of a God of holiness, who cannot err, and in whose government all interests are safe,—shall bind that universe in perfect harmony and peace.

Its power is not less than that of knowledge: its conquests in our world shall yet be not less extensive, and its omnipotence not less deeply felt on mind, and on the destinies of nations, than knowledge has been. United with intelligence, it is destined,

with the divine blessing, to revolutionize the world. Its power has been felt in changing nations ; in conquests, not like those of Pizarro, but of peace ; in an influence, not like that which man puts forth, when he makes a descent on unoffending Africa, to bind its innocent inhabitants, and consign them to slavery, because he has superior knowledge joined to superior wickedness ; but in an influence, that shall restrain the impetuous passions of men,—an influence, that shall call forth their active energies, that shall break up combinations of wickedness, that shall demolish the strong ramparts of superstition, and that shall revolutionize nations.

In order to illustrate this, we may inquire, why it has been undervalued, even by ministers of the gospel ? One reason is, that it has been extensively regarded as adapted only to weak minds. Whether it has been supposed, that comparatively few men of dazzling and splendid genius have been christians ; or, whether the mildness and meekness of the gospel have been mistaken for imbecility of intellect and meanness of spirit ; yet certain it is, that the world has regarded eminent piety as adapted only to feebleness of mental powers. Another reason is, that science is encompassed by all that is brilliant, splendid, and attractive to the young mind. Arts and arms have been held up to universal admiration. The eloquence and poetry of the world have been employed, to give fascination to the conquests of the warrior, and to the achievements of science.

The world has had an interest in keeping its great objects of ambition before the mind, and in disparaging the power of holiness. What piety could do, has been uncelebrated or unsung, or often celebrated in homely strains, that have not enlarged men's conceptions of its power. Another reason is, that there is a prevalent impression among young men, that humble piety has a tendency to quench the fires of genius ; to wither the intellectual powers ; to destroy independent thinking ; to annihilate true manliness of soul ; and to produce imbecility of effort, and meanness of spirit. Young men with difficulty are so brought to understand christianity, as not to suppose, that it was intended to cramp and enfeeble the native vigor of intellect. When they look for scenes of enterprise, and activity, and mighty effort, they contemplate the doings of ambition, or the achievements of science. When they think of weakness, imbecility, and want of energy, they think of them in connection with the christian religion. Infidelity appears to them bold and manly, in comparison with the fear of God. And religion, to their view, is not adapted to call forth, but rather to check and restrain talent ; or at all events, merely to form to mildness and amiableness of manners. Splendid deeds, such as become splendid talents, they think are reserved for the pursuits of the world ; and talent, if ever called forth, is to be in connec-

tion with some enterprise of gain or ambition. The most dazzling and imposing talent of the world, has been exhibited in the way of sin, and the most splendid rewards of enterprise, in view of such minds, have arisen from such exhibitions.

That such views should have some influence on persons who are preparing for the ministry, will not be a matter of surprise to those who are acquainted with the mind of man. It is usually a work of years, to lay aside the hopes of distinction which we have long cherished, and to fix our anticipations in our work, mainly on the conquests which *holiness* can make. Like others, ministers are trained in schools extensively under the influence of motives drawn from the hope of eminence. Like others, they may hope to rise high in the estimation of the world. The creations of genius may be as attractive to them as to others; the walks of literature may be as fascinating, and the desire of eminence in the literary world may have as many charms for them, by nature, as for the most enthusiastic and devoted aspirant for public applause. It is probable, that no small part of the education of young men who are preparing for the ministry, has been conducted under the influence of principles, appealing not to their piety, but to their ambition; or at best, has been an education, where the hope of distinction and the hope of doing good, have been mingled in not very equal or desirable proportions. The transition from such a place to the preparation for the ministry, where the only and the sufficient appeal for calling forth the intellectual and active powers, should be, the desire to honor God, and to make the most of mind in his service, is often very great. It might be an investigation very melancholy in its result, to go through even a theological seminary, and take an impartial admeasurement of the energy which is put forth under the influence of some sort of ambition,—the love of literary excellence, or of distinction in sacred learning, or of eloquence, compared with the powers called forth with the definite desire to glorify God in the salvation of souls. Youth does not soon lay aside the hope of distinction among men; and genius and talent, even in consecrated walls, do not easily acquire the subdued lessons of heavenly wisdom, or early learn, that the gospel has higher power in summoning forth the dormant energies of the human mind, than the most dazzling crowns, or the most splendid distinctions, which the world can bestow.

Piety often derives a peculiar cast and complexion from external circumstances. Essentially the same, indeed, at all times, yet it partakes in its leading features of the prevalence of philosophical systems, and of the habits of thinking among men. Christian piety is retiring: it has often been the subject of unsparing and unrelenting severity, and it has often suffered itself to be molded

by the world around, rather than attempted to impress its own features on that world. At one period, it becomes contemplative, abstract, cold and monastic. Such was its cast, when it came in contact with the philosophical speculations of men. It gradually laid aside its aggressive spirit, its active and enterprising character, such as had till then distinguished it, called up the living energy of apostles, and sought rather to mold the philosophy, than the hearts of men. Much of the best talent which the church has possessed, has thus been employed in abstract speculation,—in an unhappy experiment, it would seem, to show that the powers of mind are circumscribed within very narrow limits. And perhaps this may be characterized as the prevailing piety of the christian church. Christianity, disgusted and sickened with the pomp, and ambition, and crimes of the world, has sought seclusion and retirement. The feeling has come to be extensively prevalent, that its object is not so much to make an aggression over the world, as to withdraw from it; not so much to endeavor to revolutionize mankind, as to abstract its few votaries from all contact with the world, and to seek their purity by an entire separation. It seems to have been forgotten, that he who originated the christian system, framed it to meet the world, and to be aggressive, and subduing, and transforming in its character. This great lesson the church has been slow to learn,—that piety may be most pure, and holiness most mighty, when making aggressive movements on sin; and that the apostles were in a fairer way to become perfectly holy, than the cowed and hooded man who gives his days and nights to his cell and his beads. Occasionally, indeed, holiness in its native power has burst forth, and shown what it is destined to be. So it was in the days of the apostles, so in the time of the reformation, and in individual instances in all times. The remark which we are now making, is, that the piety of the church has received two leading forms: that which is contemplative, monastic and retiring; and that which is bold, open and aggressive. The former seeks rather to retain that which is already gained, than to make new conquests: it contemplates the existence of an organized society, whose business is to secure what is gained, rather than to extend its achievements,—the cultivation of a field already rescued from the wildness of nature, rather than the enterprise of causing the wilderness to bud and blossom as the rose. The other contemplates the wide world as the vast field for christian enterprise; and assumes, that that world is to be subdued, and that talent in the church, however rich, and varied, and splendid, is lost, which does not put forth an aggressive movement on the mighty mass of wickedness. Which of these views of piety are most in accordance with the spirit of the new testament, it is not now our object to inquire.

It is in accordance with our purpose, however, to remark, that the form which the piety of the church seems destined to assume in these times, will, and should be, that which contemplates direct active movement for the conversion of the world. What would the piety of calm and contemplative philosophic speculation do, in restraining and opposing the ever-active energies of this age, and in giving direction to the enterprise of these times? It is certain, also, that the religion of this age is shaping with a very distinct reference to the prevalence of the gospel in all nations. And it seems, almost, as if God had reserved the discovery of this western world, as an appropriate field on which to call for the kind of christian enterprise, that should be adapted to the introduction of the millennial morning. Piety here is to be active, or to be useless. The times will not bear, any longer, contemplative and philosophic religion, as at other periods of the church. Piety, in the American churches, is to be, that which shall aim at subjugation and conquest; that shall develop itself in enterprise; that shall seek its glory in revivals of religion, and in spreading the gospel on every continent, and on every island of the sea. The enterprise which can turn a continent like this into a fruitful field; which can ascend our streams, and climb our mountains, and form highways on all our hills, and on all our plains; which can cause immense forests to disappear, and cities and towns to rise as if by enchantment; and which, not satisfied with this immense domain, seeks to whiten every sea with the sails of commerce; is enterprise which, when it receives a religious direction, is just adapted to the introduction of a state of millennial glory. One of the most interesting subjects of reflection, is the influence which the world, in this single instance, not unhappily, exerts on the church. Every new species of enterprise throws back a new influence on the church. Every man who penetrates our western forests in pursuit of gain, undesignedly exerts an influence on the active powers of the church. He shows, that with equal ease those forests may be penetrated, to bear the gospel to the benighted wanderers. Every boat which ascends our distant streams, exerts an influence on the church. It reminds men, that they who are the professed friends of God, should have as much enterprise, and be willing to brave as many dangers, as they are who navigate those waters, impelled by the love of gold. Every vessel which goes from our shores to the Pacific or Indian oceans, that penetrates the cold of the north, or that sails along the pestilential coasts of the burning zone, throws back an influence directly into the bosom of the church. If those seas may be penetrated by the love of gain, they may be by the love of Christ. If our canvass may whiten every ocean, bearing the adventurer for gold, it may bear the missionary of the cross. If burning regions may be visited for

commerce, and rivers on distant continents ascended by Americans for gain, they may be by Americans intent on the conversion of the world. And they will be. This is not the age, and this is not the land, in which to immure piety in a cloister, or to make it unlike the vast enterprise of the times in which we live. The power of holiness is to be felt. Its energies will be called forth. The subjugation of this mighty land to civilized life, the felling of our forests, the leveling of our mountains, the filling up of our vales, and the spreading forth of our enterprise over all nations, is to be, in more ways than one, a completion of the promise, that every valley shall be exalted, and every mountain and hill be made low, and the rough places plain, that the glory of the Lord may be revealed, and all flesh see it together. Isa. xl. 4, 5.

We proceed to illustrate directly the power of holiness, or to show, that it is adapted to call forth and make the most of the human powers.

That man is in ruins, will here be assumed. That the wreck is melancholy and universal, will not be a matter of argument. That man has no native holiness, will also be a point supposed to be admitted. Yet he is mighty still, and great in his ruins. We are often amazed at the wrecks of former greatness, and instinctively ask, whether all that is grand might not be recovered, and the powers restored? As the pensive traveler, who leans on the broken fragments of a column, amidst the ruins of Palmyra or Thebes, asks, whether all the ancient grandeur of such a city might not be recovered, and still greater magnificence might not rise from these ruins? That man may be restored to primeval dignity and elevation of character, has been the almost universal belief of the world. It has been, and must be believed, that his shattered intellect might be repaired, and somehow the balance be restored to the moral feelings. And the attempt has been made. One class have sought it by philosophy and science; one by active enterprise; vast numbers by the stimuli of ambition and the love of eminence. Somehow it has been almost universally felt, that some scheme of religion was adapted to the case, and fitted to recover fallen man. Our belief is, that personal holiness, under the christian scheme, is fitted to make the most of the human powers.

The first inquiry is, What will be the influence of holiness on the *intellect*, especially of those who are engaged in the work of the ministry? Now we admit, that the intellectual powers may be called forth by other means, than by a reference to the honor of God. It may be done through the influence of ambition. It may be done by a contemplation of the great names of the past, and by holding them up to admiration. It may be done by the hope of office; or, it may be, by certain ever-active principles in the mind itself, proclaiming its high origin. But can a man ever

make as much of his intellectual powers in any other way, as by bringing them under the influence of christian piety? Can any substitute be adapted to the lapsed condition of human affairs, which shall fill up the place made vacant by the want of love to God? Here let it be remembered, that the first influence of piety on the understanding, is, to produce the love of truth. Truth is the nourisher of the intellectual powers. Error paralyzes, perverts, destroys. It is a poison as deadly to the intellect, as any poison can be to the body. The mind of man is made, originally, susceptible of being expanded by the contemplation of truth. The book of revelation is the expression of such truths as are adapted to man in his fallen condition, and in all the periods that may attend the process of recovery here. Other truths may be in reserve for a higher state of being; but christianity has expressed those truths which are adapted to our present state, and fitted to make the most of fallen mind. In paradise, the mind would have been expanded and matured by truth; in the fallen condition of man, God contemplated his recovery by the instrumentality of truth: in paradise regained, mind is still to be expanded and matured by the presentation of truth. The capacity of being influenced by truth, under the Divine Spirit, pertains to minds in all conditions; and but for that, even omnipotence might lose its hold upon the intellect, and moral government come to an end. Nor is that truth, or its application, arbitrary. The system of religious truth, which God has revealed for the recovery and the perfection of mind, is not destined for vain parade and pompous display, like a splendid pyrotechnic exhibition, without effect, glaring around a battlement, useless, but to amaze and alarm merely, until some other power comes in and accomplishes the work.

The truth of God is adapted to the end in view. It is exactly fitted to make an impression on the mind, though that mind is in ruins. Holiness will restore the mind to the original love of truth, than which there is no surer mark or index of intellectual advancement. Is there a man, whose aim is truth, truth always,—truth pure like its author?—in him you see a man whose understanding is advancing with the utmost rapidity to its farthest growth. In a man like Newton, intent on truth in astronomy,—like Locke, intent on truth in mental science, or like Bacon, intent on truth in all sciences, you see a man whose intellect is expanding to its utmost dimensions. Or is there a person, who is aiming at other subjects, seeking applause; who strives for distinction, reckless of the means?—in such a one you have found a man, who, though his mind may sparkle, and dazzle, and confound, may yet be doing that which shall destroy the balance, and produce disorder of his intellectual powers, as well as perverseness in his heart. Pre-eminently is this operation of holiness requisite in the christian ministry. A minis-

ter of religion will be useful, according as his mind is imbued with the truth of the bible. He who wishes to give the utmost expansion to his intellectual powers, will give his days to the holy scriptures. Not despising truth, from whatever quarter it may come, whether borne to him in the recorded thoughts of other times, or speaking in the lessons of past experience; whether it fall from the venerable lips of living wisdom, or some new view of truth shall open to his own mind; it will be gratefully admitted to his understanding and his heart. He who loves truth, will not be fastidious of the quarter whence it comes: and though it may seem contrary to his own prejudices; though it may infringe on some venerable form of belief, or be opposed to much that passes for knowledge in the world; yet it will be welcomed, and its influence felt and allowed on the judgment and the life.

Holiness is the only thing that will produce *true independence of thinking and investigation*. He who fears God, and he only, is the man who is in a fair way to be an independent thinker. He who feels, that he is responsible to a higher than any earthly tribunal, is the man who will be in a suitable condition to make any proper use of his understanding. He who is time-serving, or who feels it to be for his interest to keep in with certain systems and parties; who makes it a point of conscience, never to swerve from a system ready to his hands; or who has adopted it as a maxim, that the intellect has been taxed on all subjects to its utmost powers, and that no new and hitherto unseen view of truth is yet to greet the human mind; will lose the stimulus to exertion, and will pursue a course which tends to paralyze all his powers.

It is by fearing God more than man, and venerating the system of truth in the bible more than the system of the schools, that the human powers are put forth to appropriate action, and called out into the severest discipline. What is it which cramps the intellect of man? From whence arises the remarkable fact, that so few men in any profession or party ever think for themselves? Prejudice; reverence for the authority of venerable names, living or dead; pride of party; the domination of a leader; the interest of station; indolence and vice. To counteract these, to expand the intellect, and produce true independence of judgment, there must be *the fear of God*: not a daring and reckless self-confidence, misnamed holiness; not that feeling which denounces past or living wisdom; which scorns instruction; but that which surmounts passion, humbles pride, isolates man from his party; which prompts to the invocations of heavenly wisdom, and which leads him in sincerity and prayer to the bible.

Holiness produces a *sober and just practical estimate of things*. Some men accomplish nothing, because their faculties are called into action in great disproportion. He who seeks to dazzle and

confound the world, may give the reins to his imagination. He who would control his fellow-men, may study the arts of intrigue and the mazy policies of ambition. He only who fears God, will aim to make the most of all his faculties and powers of mind. We are more particularly interested in remarking, that holiness will restrain, on the one hand, from a daring and presumptuous love of speculation; and on the other, from denouncing all those who may suppose, that they have a clearer understanding of a subject, than we may happen to have: since there are not a few minds, whose besetting sin is a love of speculation, a fondness for explaining the mode of things, a partiality for theory, and a habit of carrying this to all the subjects of theological inquiry. So far as we have had an opportunity of observing, this propensity pertains to *mind*, and not to *schools*, in theology. It belongs as really to every old school of divinity, as to every new school; and is found just as certainly, and to just as great an extent, in those men who declaim by the hour-glass against it, as in those who avowedly practice it. Now it is the fear of God, and not attachment to any particular creed or system, which is the most effectual restrainer of the spirit, that would be wise above what is written. There *are* subjects which are placed beyond the reach of human intellect. Piety in the heart will fix the boundaries of investigation on those subjects, better than creeds. There are things in theology not to be explained in this world. Humble confidence in eternal wisdom, will better restrain from entering upon such points, than all the barriers which authority and denunciation can throw around them.

On the other hand, it is no less true, that the love of holiness will prompt the mind to humble and earnest investigation. It will summon a man to the legitimate use of all its powers; and this may open the mind on truths, even in religion, which the human mind, since the days of inspiration, has not clearly contemplated. It will not be doubted, that the profound mind of Edwards contemplated some truths, which uninspired intellect had not before so clearly seen; or that Robert Hall fixed his gaze on ever-living truth, with an intensity which, perhaps, had seldom if ever before, been vouchsafed to mere mortals. We are, it may be, often in danger of error in the supposition, that the human mind has reached the utmost limit in investigating moral subjects; and that that limit has been fixed with infallible accuracy in the venerable symbols which express and embody the belief of other ages. Much unseemly ridicule, and much unwise contempt has been thrown, at times, on what has been denominated *improvement in theology*. As referring to the system of truth in the bible, it is certainly not a mark of unusually profound thinking, to say, that it is insusceptible of improvement. But our danger may be, that of deluding

ourselves by the sophism of a term. It is possible, that among all denominations of christians there may be opinions held, or philosophical explanations offered, which are not in the bible; and to remove these, would be an improvement of the system. It is possible, that the bible may be better understood; that the principles of moral government there developed may be better explained; that the character of the human mind, the laws of its action, and the ever-varying forms of human guilt; that the way of access to the hearts of men by truth, and the subject of evangelical morals and duties, as adapted to the new development of things on earth, may be better investigated and comprehended; and all this would be an advancement in theology. It is true, that the system in the scriptures was perfect, when they were written. But so was the system of astronomy perfect, when the morning stars sang together; nor have the revolutions of ages, nor the wear of the vast machine, made any changes, or suggested any improvements, in the mechanism of the heavens. It is true, that the system of botany was perfect, when God penciled the flowers in paradise; of chemistry, when the air, and waters, and earths, of the early creation were formed; and of anatomy, when the first man trod the green earth of Eden. Successive ages have detected no fault, and made no improvement, in these systems. But this does not prove, that the toils of Newton, and La Place, and Linnæus, and Cuvier, and Davy, and Harvey, and Bell, have been without advantage to mankind. Nor is it demonstrated, that the limit of advancement is yet reached; or that the human mind must here pause, and hope to proceed no farther. These men have just opened illimitable fields of thought; it may be so too in theology. The system in the scriptures, was as perfect as astronomy was before Newton lived; yet it is possible, that there are truths, and relations of truths, which the mind has not yet contemplated. And it is certain, that there is no pursuit of truth so adapted to expand the mind, as the contemplation of the character of the Creator of all, of the relations which we sustain to him, of the wonders of the incarnation and atonement, and of the immortal destiny that opens before us in an advancing eternity. One remark may be made here, respecting truth as revealed in the bible. It is, that the expressions which occur in the scriptures are adapted to cover all the ground which the utmost investigations of the mind can make. Penned, indeed, in an obscure age, and amidst a people the reverse of those eminent for science, and by persons, too, evidently ignorant of many truths now perfectly familiar to us; yet the language which they employ meets the utmost discoveries of future times. A man whose mind is imbued with the sublimest views of the modern astronomy, will peruse the glowing language of David, in the nineteenth psalm, as if it

had been written under the freshness of the discoveries of Newton. There is not a declaration of the bible respecting the glories of the heavens, the grandeur of the universe, the wonders of the human frame, the divine wisdom illustrated in his works, or the operations of the mind, which does not cover, as if originally designed to express it, all that is now or will hereafter be known. To a mind imbued with the science of modern times, these expressions convey far more than they could do in the obscure views of the times of Moses and David; and one of the principal achievements which remains for the intellect of the world to accomplish, is, to make use of modern science, and the laws of mind, as now understood, and the developments of providential purposes, as Cuvier has done in fossil remains, in illustration of the principles of the bible. An undertaking, assuredly, in which there may be some improvement on the forms and systems of the older divinity; and an employment which, perhaps, of all others, may yet be best fitted to expand and refine the intellectual powers of men. Butler, Paley, and Dick, and the authors of the Bridgewater Treatises, have laid the foundation of what is yet to open to the human mind views of truth on which the fathers never gazed, and of that train of argumentation which is yet to call into the service of christianity the profoundest intellect of the world. Hitherto, talent and learning have extensively prided themselves on being dissociated from the christian system. Here may yet be found the cementing link, which shall bind the talent of the earth to the service of christianity, and compel the advancing and somewhat proud and independent sciences, to become willing handmaids and allies in the spread of the gospel to all nations.

The next illustration of the power of holiness, may be contemplated *in its calling forth the active powers*. The experiment has never yet been fairly made, to see how much pure and ever-burning piety might accomplish, in calling forth the active powers of man. What mighty energies ambition and sin might summon into being, has been exemplified; and, unhappily, when we wish to gauge the powers of man, we are compelled to resort to some such melancholy exemplifications. History is little else than the record of such disastrous achievements; in contemplating which, we stand almost equally amazed at the exhibition of gigantic intellect and fiendish malignity. Alexander, Cæsar, and Napoleon, have amazed the world with their daring exploits, and by the mighty powers which they exhibited in the service of ambition; Nero, Cæsar Borgia, Richard III, have shown, to what prodigious efforts unmingled sin may summon the human powers; and D'Alembert, Diderot, and Voltaire, have evinced to what almost supernatural feats of intellectual strength the mind may be summoned, in a united effort to corrupt a nation, and dethrone religion from the hearts of men. Here, talent has been controlled by sin;

ambition or crime directs all the powers on a single object, and the world trembles before the amazing intellect of fallen man.

But when we contemplate the influence of holiness upon the human mind, we see it in broken, irregular and disjointed efforts. Among men, merely, we cannot point to a single instance, where the powers have been as entirely controlled, and called forth by holy efforts, as they have been under the control of ambition or infidelity. A few, indeed, have approximated to it; and we refer to them, as rare exceptions to the common laws of holiness over men. The energies of Paul were brought into action under the influence of piety; and Baxter, and Edwards, seemed disposed to make trial of what that mind could do, under the operation of christianity: and Howard is said to have pursued his object with an intensity, which the nature of the human mind forbade to be greater. But why do we refer to these instances, as standing like far distant lights in the darkness of the past? It is because the power of holiness has not yet been applied to the *mass* of the christian world.

There are two melancholy facts, which stand forth in the past history of the world. One is, that talent, which might have made itself felt, in shaping the destiny of men, has slumbered, and been lost. At any single period of the world, there has been talent enough for all its great purposes of improvement. Who can believe, that Luther was the only man who ever dwelt in a cloister, endowed with native powers to effect a revolution in nations? Who can believe, that there is not power enough in the church, to carry the gospel to all the world? The other fact is, that genius is often wasted, or burns and blazes for naught. Now, splendid talent is called forth by some daring scheme of ambition. Smitten and foiled in its designs, it shrinks back on itself, and withers, and is lost to the world. Now, it is excited by some wild utopian plan for the philosophic improvement of men. Life is exhausted in the scheme, and the misdirected talent falls useless to the dust. Now, splendid genius seems to be drawn out simply by the love of intellectual exercise,—by the mere fondness of its play; and a useless poem or novel is all the memorial which is left to tell, that the man once lived. And yet again, talent, just adapted to all the hardy enterprises of making the race better, expends itself in some wild and devious plan of wandering, like that of Ledyard; or in exploring the memorial of ancient folly, like that of Belzoni.

Now the same mighty energies of mind, which are summoned into action by ambition, the love of gold and of sin; or the very energy, that seeks employment adapted to its nature, in traversing continents, ascending streams, and penetrating frozen seas, might be called forth by the same principle, which moved the minds of Paul, and Buchanan, and Martyn. Nay, higher powers of

mind might be developed by an inextinguishable desire to be holy, and to save the world, than the love of gold or fame has ever yet excited. If a man wished to make the most of his talents, to put them to the severest and most enduring test, to labor simply to extend and prolong his influence, he would tread the path of Paul and Howard. The influence of the Cæsars of the world must die. The memorials of their grandeur and power shall perish. The influence of the names of Paul and Howard can never die. The memorials of their toils will exist throughout the ages of mil-lennial glory, and endure to the end of all things.

The church must yet come to put forth its powers as a *matter of principle*. Its wealth, its buried talent, its energies, are yet to be called forth under the influence of holiness, or the world will slumber on in its sins. With all that is done, it is put to an open shame by the energies of the men of this world. We hear much of the self-denials and sacrifices of the christian missionary. Our sympathies are appealed to, and our tears flow in behalf of those who leave kindred and home, to cross the ocean, to encounter the perils of other climes, and to breathe out their lives on heathen shores. The appellation of *martyrs* begins to be employed for those who give themselves to a missionary life, and their names begin to be blended with the names of those who were led to the stake, and who lighted, with their burning bodies, the gardens of the Roman emperor. Such language must be changed. To be willing to preach the gospel to the heathen, or to die on a foreign coast, unknown and unwept, is yet to be considered as one of the first elements of christian piety. Do we forget, that the Ganges, the Senegal, the Missouri, and the Amazon,—that the Alps, the Andes, and the lofty hills of Himmaleh, are no obstruction to men in the pursuit of gold? Do we not remember, that polar seas and burning sands are no barrier to those who seek for gain? Do we not bear in mind, that the tracks of Americans are to be found on the snows of the north, and in the sands of the equator, whither they have gone in pursuit of the wealth of the world? Nay, do we forget, that he breathes the pestilential air of Africa, to drag its helpless victims into bondage? and that he asks not human sympathy, and breathes not forth a murmur? Our countrymen travel over the wide world. They breathe the air of every clime. They encounter every peril, by ocean and by land. They do it without murmuring, and without appeals to our tears. If their bones whiten the sand on the shores of Africa; if they shiver in the cold of the north, and die; if they pine on a foreign land, un-blest by the presence of a mother, or the tears of a sister, it is well; they seem to regard it as a matter of little moment. Such energies, nay, more than such, will the pure principles of the gospel summon into action. The church, too, shall yet feel, that the brightest

talents in her bosom may find ample range in the vast field of christian enterprise; and that those talents are to be yielded without a murmur or a sigh, in bearing the gospel to all nations.

Our next topic of remark, has reference to the direct work of the ministry. It is probably true, that there is more talent and learning in the ministry in this country, than in any other profession. And it is unquestionably the fact, that the ministry exerts more influence over mind, than any other class of men. And yet no one can believe, that a more entire devotedness to the work, a more thorough imbuing with the spirit of the Lord Jesus Christ, would not greatly augment the usefulness and power of the ministers of the gospel. It is certainly possible to make the ministry almost just what we please. A man who enters it with undivided aim, seeking the salvation of souls, may find it a life of peace and of joy. A man who brings with him one, or a dozen other motives, who makes the cultivation of holiness and the conversion of men, a business by the way,—a part of his scheme having reference to some other main object,—will find his bed, as he should, a bed of thorns, and his death a blessing, perhaps the only blessing of his being, to his fellow-men. Let the love of literature, let the desire of applause, let the purpose of gain, find their way into his views, and they will be elements of disappointment and wretchedness. Now, conceding all that we do in regard to the actual influence of the ministry of this country, is it an uncharitable supposition, that that influence might be immensely augmented, by an increase of holiness? Are there not ministers, who have yet to breathe forth the first sincere desire for a revival of religion, and whose eyes remain yet to be blest, with a work of grace under their own ministrations? Are there not men, who seem to labor for naught; who accomplish nothing; who live without plan; and die without success in the work?

It is a subject of most painful lamentation, that there is so much talent and learning in the ministry, that is wasted. We do not mourn so much, that young ministers die. It is the direct act of God. We mourn, when they drag out a lingering death, a useless, idle, wasted existence; that they cease to cultivate their powers, expand their minds, enlarge their views, and live almost for nothing.

If we are asked for the reasons, why men accomplish little in life, perhaps they may be found in the following: (1.) Among many men, there is no definite plan of life. What is done, is done at irregular intervals, and by irregular excitements. (2.) Many indulge in visionary schemes, or wild and erratic purposes. Men of genius, or, who would be men of genius, often seek to strike out some path, untrodden by ordinary mortals; and the result is, that they just live to show, that it should not be attempted by mortal footsteps. (3.) A neglect of a continued discipline of the mind.

Perhaps more than half leave their habits of study at a seminary, and thus show, that it was not pursued by principle, but by the trammels of authority. The highest advances which some men make, are just as they leave the college; the best sermons which some men write, are when they leave a seminary. (4.) A neglect of correct every-day habits. Men are urged forward by impulses and circumstances. (5.) There is the want of a conscience in relation to smaller matters. They seem to forget, that the improvement of their time and their talents is a matter for which they are responsible. (6.) Many men appear to labor for no very definite object. They seem to have fixed their mind on no great purpose to be accomplished by their living. There is no one thing, or single *group* of things, lying near together, at which they aim. There is much in the ministry which is thus the work of random; much energy is put forth that is wasted; much learning, that is unintelligible to the mass of the people; much discussion in which they feel no concern. Half the shibboleths of any time or age, cannot be made intelligible to a christian congregation; perhaps it would not be worth the pains of learning them, if they could be. We may add, (7.) that much talent is wasted, and much time expended among men, in securing the ascendancy of party, and in a kind and paternal supervision of all the churches. Not a few, not very aged or experienced champions of orthodoxy, deem themselves called upon to extend a kind oversight to all the churches, and to admonish of the danger of certain innovations. The mind is fixed with commendable kindness on certain speculations, and the powers are excited in a watchful care, against the perils of revivals of religion. One thing has probably occurred to all, that true love to God and his cause becomes usually more catholic and charitable with advancing age. More deeply sensible, indeed, of the evil and the danger of error, yet it is more tender in its admonitions; and the early voice of denunciation and alarm, melts away into the tones of humble supplication, that *God* would keep and preserve his church. The piety of age, too, may discern evidences of piety in a candid investigation of truth, and evidences of the safety of the church, in efforts to promote the Redeemer's kingdom, and to multiply and extend pure revivals of religion.

Now it will not be doubted, that increased holiness would greatly enlarge the usefulness of the ministers of the gospel. It would fix their wandering purposes. It would destroy their utopian plans. It would recover back their wasted energies. It would silence their murmurs, and bring to a close, useless and painful controversies. It would lead man forth, not to denounce, but to toil; not to utter the language of unavailing regret over the errors and follies of men, but to seek to put a period to them, by converting men to Christ. For the best way to secure the ortho-

doxy and purity of the church, is to bring the great principles of the gospel to bear upon the souls of men. The man who is blessed with an extensive revival of pure religion, is the means of convincing, effectually and forever, a hundred men of the doctrine of depravity, of the atonement, and of the agency of the Holy Ghost, where he who simply labors to do it as a matter of abstract speculation, may half convince and imperfectly secure one convert to his dogmas. Holiness would concentrate the energies of men, in the great object of saving the soul. It would unite their wandering purposes in a single plan, and secure, perhaps, all that we can hope to secure,—*unity of effort in the conversion of the world, as the crowning principle, in connection with unity of belief in those great essential doctrines, which bear on the salvation of all mankind.* More than all, it commends itself to us, because it will call forth the powers, not in a wild and untried experiment, not in prospects yet to be tested, but on that plan which has been tried for more than fifty generations of men,—the plan of converting souls, by the preaching of the simple but mighty gospel of Christ. Here, we shall have no difference of opinion. Here, no jars, and no contentions. Here, we are in no danger of collision with the wisdom of past ages,—with the sentiments of the fathers of the church,—with any creed of any protestant denomination,—with any deep-felt attachment to standards of opinion. From Paul, and John, and Clement, and Polycarp; from Augustine and Jerome; from Luther, and Knox, and Calvin; from Howe, and Baxter, and Bates, and Leighton; and from the fathers and venerable men of all churches, we shall meet with one concurring voice; we shall be cheered by one united sentiment. Laboring to apply the unadulterated gospel of Christ to the souls of men, we tread no dangerous ground of heresy. We are in a consecrated path,—a path bedewed with the tears of the Savior, and rendered sacred by the holiest toils of apostles and martyrs.

Our next topic of observation, relates to the necessity of increased holiness in the ministry, from the divided and distracted state of the orthodox churches in this land, especially the congregational and presbyterian. Probably there never has been an extensive body of christians, in the same situation as those churches now are, in this country. From some cause, which it is not now needful to investigate, they have become the marked objects of hostility among all classes of wicked men. They find bitter enemies in every city and town; enemies in all classes and ranks of life; in all the editors of newspapers and pamphlets, who consider themselves called upon to make an attack upon religion. They are accused of arrogance, and pride, and plans of ambition and power; they are charged with aspiring to political influence and aggrandizement, and of being the chief offenders in seeking a union of

church and state ; they are somehow regarded as being more in the way of men of sin, and infidelity, than any christian denomination. The following sentiment, from a former president of the United States, may express, in language which few men would choose to use, the feelings of multitudes. "The presbyterian clergy are loudest ; the most intolerant of all sects ; the most tyrannical and ambitious ; ready at the word of the lawgiver, if such a word could be now obtained, to put the torch to the pile, and rekindle in this virgin hemisphere, the flames in which their oracle, Calvin, consumed the poor Servetus, because he could not find in his Euclid, the proposition which has demonstrated, that three is one, and one is three ; nor subscribe to that of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed. They pant to re-establish by law, that holy inquisition, which they can now only infuse into *public opinion*."* Now, while we repel these charges, it is well to derive lessons of instruction from all quarters. That all this is malice, and opposition to the gospel, which has, for some cause, been concentrated upon us, may be admitted ; yet there is still a little semblance of plausibility in all this opposition. There is, undoubtedly, more learning in the clergy in these churches, than in any other in this country. There is more wealth, and there may be more intellectual and moral power, in these two denominations ; and there is more need, therefore, of single-minded aims to promote the glory of God. Let the ministry of this country become as ambitious as their enemies charge on them ; let them grasp at power, as they are suspected of doing ; let them attempt to wield the influence with which they may be intrusted, and to abuse the confidence which is reposed in them ; let them become exclusively secular in their views, intriguing in their character, time-serving and ambitious ; and human foresight cannot anticipate all the evils which might flow from such a course of conduct. To all this there is now no tendency : our hope, that it never will be so, is to be founded on the aims and efforts, made under the divine blessing, to make elevated holiness the prime business of all theological training.

But there is another remark, that more deeply and directly concerns us. These churches present a remarkable aspect in another respect. The external opposition has not had the effect which such pressure usually has, of promoting internal concord. They are rent into parties, agitated by alarms, filled with suspicions, and not very charitable or fraternal apprehensions ; presbyteries, and higher bodies, have become the scenes of unbrotherly debates ; confidence is giving way between man and man ; and the attention is diverted from the direct work of saving men, to alarms,

* Jefferson's Correspondence, vol. iv. p. 321. First Edition.

and strifes, appeals, rejoinders, and defenses. Contests have arisen, the end of which no man can foresee; and suspicions are excited, which it is in the power of no man to allay. Now we certainly shall not here enter into any inquiry, which party is right or wrong, or whether both are alike to be blamed. Our only design in introducing the subject, is to observe, that the great object aimed at on all sides, would be better gained by augmented holiness, and zeal for the conversion of men. There is nothing which will so certainly secure the love of the truth, as untiring and constant zeal for the conversion of souls and the glory of God. There is nothing that will so certainly allay suspicions, and produce concord and good feeling, as a united effort to spread the gospel through the world. If my brother has a different way of doing it, from what I deem best for me to use, it is not mine to contend with him, but by practical and more successful efforts, to show him, if I can, "a more excellent way." If men feel, that they have much really to do in their own sphere; if they are impressed with the worth of souls; if they pant for the redemption of all mankind; they will usually feel, that they have little time or talent, that can be well spent in angry discussion and debate. Which-ever party may be right or wrong, in one thing we shall all agree; that each and every party would be benefited by a greatly augmented zeal for the conversion of the world, and by more of the meek, mild, and kind spirit of the Lord Jesus Christ. No man can well think on the state of things among us, without tears:—a torn, and distracted, and bleeding church; a host of enemies on every side; and in the mean time, fewer revivals of religion, and perhaps less direct effort to promote them, than have occurred for many years. Who, in such a condition of things, whatever may be his theological views, or preferences, will not most fervently pray, that a spirit of more humble piety, a zeal for the conversion of sinners, and a united and untiring wish for the spread of the gospel to all nations, may be vouchsafed by the Father of mercies, to all our ministers and churches!

One topic remains. *This entire world is to be converted to God; and it is to be done by the instrumentality of the church.* It is perfectly apparent, too, that this is to be a more definite object in the church; that it is to constitute, more and more, **THE PLAN** of the church, before it can be done. It is as apparent, that it will never be done, without increased zeal and holiness in the great body of christian ministers and christian people. It is not because there is not might in the arm, or willingness in the heart of God. It is not because there is not merit in the atonement of Christ; for the merit of that atonement shall yet be ample to the work. It is not because there is not power in the Spirit; for the conversion of the world shall yet be the glory and the triumph of his operations.

It is not because there is not wealth, and talent, and moral power, in the church ; for at this moment, the church embosoms wealth enough to place a bible in all the habitations of men ; and it has talent enough, to bear the living message of truth to the ears of all nations. It is not because energy and enterprise, under the divine blessing, may not accomplish this great result ; since no enterprise flags in this land and age, for want of energy and talent. Our forests fall, our earth is opened, our hills are leveled, and our valleys filled ; cities rise in the wilderness, and new-formed empires teem with a busy population. The sound of the woodman's axe gives way to the din of commerce ; and a plan of gain formed in a humble village, shall be executed on the other side of the globe. All nations are becoming familiar with the voice and plans of the Americans. Since the first days of our history, no enterprise has failed, for the want of energy or talent ; no obstacle has been so great, that it did not soon disappear ; no perils so vast, that they have not been encountered : and what is needed in the church, for the conversion of the world, under the attending agency of the Holy Ghost, is just the energy and talent consecrated to the cause, which has made our land what it is. Let our young men go forth into this field, with the ardor which has converted this vast land into a fruitful field, and let our departing fathers lift up their hands to bless them, and their eyes to heaven to implore divine mercy on them ; let every age, and sex, and sect, cease contention, and join in one mighty movement for the salvation of man ; and the world may, must, and will, soon become subject to Jesus Christ. Holiness must unclench the grasp of avarice,—must enlarge the heart to pray ; holiness must dissolve the bonds of selfishness ; holiness must make mild and kind the eyes of the christian brotherhood,—must relax the frown of suspicion and bigotry,—must bind the energies to the love of truth and purity ; and evince its power, in leading men to meet dangers and to cross oceans, leaving father, and mother, and home, to make known the pure gospel of our Lord Jesus to all nations.

In conclusion, we may remark, that the prime object of a discipline for the ministry, is the training them in the spirit of the Savior. Holiness is not a native plant of earth. It is a tender exotic, to be nourished amidst the withering storms, and frosts, and icy cold, of a selfish world. It may wither and droop, within the seclusion of a cloister, beneath the hood and cowl, or even within the walls of a seminary. And it may wither as much there, as in contact with the busy, anxious, oppressive, but often thrilling and exciting scenes, where the pastor or the missionary spends his days. First of all duties, it is be trained for the development of the intellect, and for calling forth the active powers, and for personal comfort, and for the welfare of the church. It is to

be the guiding principle in every lesson of instruction, and in every plan, contemplating activity in our Master's cause. Better, far better, that a young man breathe out his life within the walls of a seminary, and be borne from thence to the house of the dead, than to be urged on by the ambition of literary distinction, and of popular applause, or of a decent and reputable situation in the ministry. The church asks from such institutions, none but those who are prepared, if such be the will of God, to labor amidst the most distant and obscure tribes of men, or on the smallest island of the ocean, to secure the salvation of the world. Far from our seminaries, from the churches, and from our families, be men in whom this is not the prime object; and far from us be the day, when other feelings shall find a lodgment within the walls reared by piety, for preparation in the sacred office.

ART. IV.—ON MORAL SCIENCE, AS A BRANCH OF ACADEMICAL EDUCATION.

AN examination of the claims of any science, upon the attention of the man who would become a finished scholar, is rarely confined to the science in question. In its very nature, and from the necessity of the case, it involves an estimate of the claims of that science, not as it is in itself merely, but as compared with all the other pursuits, which make up "a complete and generous education." For to such an education it is essential, not merely that every worthy object should receive a share of attention, but, that this share should be proportionate to its comparative worth.

That science which has the mind of man for the object of its inquiries, includes mental and moral philosophy. Those pursuits with which it comes most directly in competition, in a complete course of study, are the natural sciences; and with these it must be compared, whenever we are called upon to give to each its due place in our own education or that of others. It comes into a more immediate competition with these, from the fact, that our academic course is so arranged, that those branches of study which are more strictly preparatory, and designed for the purposes of discipline only, are placed by themselves, and are felt by all who are qualified to judge, not to receive too large a share of the student's attention. It is not till he is supposed to have passed through the severer part of the course, which is allotted solely to the work of preparation and discipline, that he is introduced to that, which is to be attended to for its own sake, and to the contemplation of those truths, which should go with him through life. At this point he is met by natural and moral science, and between these he must decide for himself, or his teachers must do it for him. It seems to

be necessary, therefore, that in estimating the claims of mental and moral science, we should place by their side the sciences of nature. But it is not necessary, that the comparison should be invidious; nor will it be so, when conducted by a man of an enlightened intellect, and of a large and generous soul. Such a man, when called upon to decide a question which relates to universal science, will rise above his individual preferences, and his professional feelings. The inspiration of the scene, which leads him to look upon and weigh subjects of such dignity, and the elevation of the part which he is to act, will raise him above himself, and give him the feelings which one should have, who acts for the public.

The design of the present article is, to offer a few thoughts upon *the study of intellectual and moral science, considered as branches of academical education*. Our remarks, however, will refer more directly to moral science, and will concern that which is strictly intellectual, so far, only, as its results affect the just knowledge of our moral nature. By moral science, we understand, not so much the statement, or discussion, in detail, of moral duties, as the development of moral principles, and the investigation and analysis of the moral constitution of man. This, of necessity, includes an accurate knowledge of the constitution of the intellect, and furnishes principles, which are far better adapted to solve difficult questions in practice, than any specific directions, drawn out to meet every case of difficulty which may be supposed to arise.

The part which moral science should form in an education which is academical and preparatory, it will be readily acknowledged, may be very different from that attention which it claims of the universal scholar, and which it is entitled to receive, when viewed merely in its relation to the entire circle of the sciences. We cannot, however, decide the more partial question upon just grounds, without first looking at moral science as it is, and placing it before our eyes in its true dignity and worth.

In judging of any science, we recur at once to its objects, and instinctively decide, that the one which introduces to the mind, objects exalted in their character, and fitted to ennoble him who contemplates them, is itself a noble and exalted science. Of all the works of God, with which we are permitted to acquaint ourselves, the mind of man is the crown and the glory. Though the outward world is adorned with beauty, and fitted up with the most exquisite contrivances; though the body is "fearfully and wonderfully made;" the mind, to him who will look upon it, surpasses both in interest. There, is the perceiving intellect,—the heart, which thrills with joy and with sorrow; and there, also, is the controlling will. All these have their laws; and, though strangely disordered by sin and passion, these laws are ever striving to resume their natural action. In despite of his opinion, who knows

not what a wonder his inmost being is, these laws can be discovered, can be watched in their action, and can be laid hold of, to secure results as definite, and as fully within the power of man, as those to which art ever attains, when science guides her efforts in the world of nature. The effort, which it costs to fix the attention upon these laws, and accurately to trace them out, is indeed severe and unwelcome; and so, too, is that which "arms" the eye of the natural philosopher with a keenness so piercing, that he can reach the laws of the world without, and pluck from unwilling nature the heart of her mystery. When the attention is fixed, it is true, also, that instead of a contrivance, whose purposes stand out distinctly at the first glance, nothing is at first seen but a confused maze; and it is slowly, at best, that the laws which lie beneath, one after another can be made to appear. Yet the same has been the aspect of the natural world, in the infancy of science, even to the man of mature mind, and so it is now in the infancy of each individual. So must it ever be to each new generation, that looks out upon its wonders. But as these strike the senses vividly, and were designed by God to be more obvious to the perceptive powers than the mind itself, it is not strange, that the efforts which have aimed to reduce our notices of them to a science, should have preceded those which have for their object the philosophy of man's inward being. The scientific knowledge of this, was reserved for man's latest and final effort; and the wonders which it discloses, do not, to say the least, yield in any respect to those which lie in such profusion in the world without.

But, to appreciate the true nature and worth of moral science, it should be recollected, that it cannot be acquired by means of books alone. That which is esteemed a thorough and scientific knowledge of the mind and heart, may be the first step only in the process of its attainment. It may even be consistent with the most entire ignorance of the whole subject. This science, like every other, has *things* for its objects,—*realities*, to which every one can have access. Books are of use, only as they teach us how to gain access to these objects, record the observations which others have made, and thus enable us the more readily to repeat them for ourselves. There is no discharge here. Every one must repeat these observations. Until he has done so, he can lay no claim to a knowledge of this science. He may know about it, much that is interesting and valuable, but if this has not been done, he has not entered upon its threshold. The same is true in natural science. In the study of astronomy, if we fail to transfer ourselves, as it were, to the heavens, and to present to our own minds, each fact and law as it there exists, we have neither an accurate nor an adequate acquaintance with any object which that science unfolds to our view.

A treatise on astronomy, to a man who has been blind from his birth, and who has no knowledge of the heavenly bodies, nor any means of forming a notion of their properties, would be not merely without interest ; it would be without meaning. *To him*, it would unfold no realities. But the man who, in studying this, or any of the natural sciences, employs a treatise as an aid merely, to guide him to a knowledge of things which have a real existence, and who is ever recurring to these, till they become in his mind objects of familiar acquaintance ; he it is, who acquires a real knowledge of the science. In moral science, too, it is not the perusal, nor even the diligent and patient study, of the profoundest treatises, which advances a man in an acquaintance with their object ; for this is often done by those who would be astonished to hear it spoken of as a science, which, of all others, most excites the zeal and fervor of the student, and reveals to his mind the highest wonders. The realities to which it directs, are those which are to be found in the minds of living men, and most of all, in that mind, to which every one can have the most direct and immediate access, the mind which he carries in his own bosom. Into the thoughts and feelings which are ever springing up there, must each treatise which he peruses be translated, or it speaks of no realities. This is done by reflection ; by the turning in of the mind upon itself ; and to do this, for the sake of studying ourselves scientifically,—this is to study mental and moral philosophy. The more frequently we thus reflect, and the more distinctly we accustom ourselves thus to compare every position stated by our instructor, whether the volume or the living teacher, the more distinct and well-defined becomes our knowledge. But if what has been said is true, moral science, really such, has distinct objects ; and these objects are by far the noblest which engage the attention of man. It therefore properly holds the highest place among the sciences.

That it may justly aspire to this place, will be seen from its relation to the mind of man. No sooner does any object of intellectual apprehension,—any thing which is introduced to our notice by either of the other sciences, fall upon the mind within, than it awakens there a feeling of present pleasure or pain, and leaves such an active desire, as thenceforth becomes a spring of action, the food for hope, and the material which fancy may employ in her creations. Over these desires, if man is to become in any sense a perfect being, or one who is to answer any worthy end by his existence, there must preside a controlling will. Without its just and lawful rule, man is an enigma to himself, and to all other beings,—a bright existence, called forth to be tossed to and fro by the violence of its own restless desires, till it is at last broken in sunder by the violence of these rocking forces within. If, then, the right direction of these active powers, which move the man, and consti-

tute all that we mean when we speak of character,—if this is the end for which man was created,—the science which leads him, first to know, and then to direct and govern himself, is not merely the first in the sister train, excelling all in the brightness of her array, but their queen, enthroned among them in state, to whom they all bow in willing and loyal obedience; without which, they would never have been called into being. In moral science, then, every man has an interest. He is as truly concerned in the accuracy of its definitions, and the correctness of its truths, as is the navigator, and with him, the whole community, in the accuracy of his chart, and the exactness of his tables. It may not be his duty, to discuss its propositions in form, and to follow out its refined reasoning; but he is not the less interested in the results, as they are seen in action and character.

Yet it is to be feared, that the rank which we have assigned to this science, is rarely yielded to it, at the present day. If such be the fact, the true reason is, that it does not often appear as a distinct science among us, and, that there is only here and there one who has devoted to it his life; while each of the others has her throng of faithful adherents, and many among them who are qualified to be the masters of her assemblies. Till the time arrives, in which moral science is honored as they are, in the persons of those who devote themselves exclusively to her service, we must be content, if, as has been the case hitherto, our educated men should continue to apply but hesitatingly, the name of a science to that, which is the end of all knowledge; and to pronounce unsatisfactory and bewildering, every attempt to give it that definiteness and precision, without which the term science has no meaning. Those who would devote themselves in person to its service, should not be surprised, meanwhile, however much they may be dissatisfied, if the man who has exhausted the dew of his youth and the vigor of manhood in legal pursuits, should pronounce the study of this science profitless, except as an exercise to sharpen the intellect. They must be content, though the natural philosopher asks preparatory labor, that one may be enabled to peruse the profounder treatises which he presents to them, and yet deems the most superficial compilations in the science of man, thorough enough for any purpose in this life, or the life to come. They must put all their own philosophy in requisition, that they may command their gravity, as well as their temper, while the political economist sets them down as the least production of the unproductive class.

There may be those, however, who admit in general, that the knowledge of man's inward being is entitled to the rank of a science, but who are not disposed to give to it any great importance in the course of academical education. The objection which

most readily occurs to such as hold this opinion, is, that it is not practicable to give to moral science a place as important as that, which the natural sciences occupy. In reply to such an objection, it is sufficient to say, that the experiment has never yet been fairly made. But such an answer, though it may silence, does not convince. It may not be amiss, therefore, to present an outline of what, in our view, lies within the province of a teacher in this department.

At the close of that period in academical education, which is strictly disciplinary, he, in common with the other teachers of the sciences, should meet those who then come forward, with that ardor which one is expected to feel, who has devoted his best days, and the strength of his intellectual powers, to the scientific study of man. That an equal degree of zeal may be excited on their part, for that science upon which they are to enter, he should place it before them in its true character, and show its intimate connection with the full development of the human mind, and with every duty of life. They should be made to see, distinctly, that the basis of the highest intellectual power must ever be, a deep and genuine philosophy. No fact is more clearly to be seen than this, through every portion of the literary history of our race. From this it may be shown, that all those who have exercised a permanent and healthful influence over their fellow-men, from the author of the Iliad downwards, have been men of philosophic minds; and not a few have been distinguished, for an ardent love of philosophic investigation. It may be shown, too, that from the nature of the case, this must be true,—that though many may excite a factitious interest for a time, by the display of some extraordinary intellectual gift, yet this influence cannot be maintained with self-possession and self-consistency. In introducing his pupil to the study of the intellect, the instructor should distinctly set before him the fact, that he is not now merely to recite from a treatise, but to look at himself, and to examine accurately those powers, which hitherto he has been content merely to exercise,—to study their structure, and trace their mutual dependence. As he invites him to the study of moral science, he should inform him, with an air of becoming seriousness, that he is called, not to speculate merely, nor to analyze that moral constitution with which God has endowed the race; but that, in connection with this, moral science requires her disciples to settle principles for themselves, on which they are to fasten the firm hold of faith, and which they are to exhibit in life and conduct. It should be distinctly understood, by every one who gives his attention to it, that moral science is a science, *de moribus*; that it has to do with action, and most of all, with the actions of those who study it with exactness and accuracy. Strange as it may seem, this fact is, too fre-

quently, kept entirely out of view ; and moral science becomes a theory, a speculation, a theme for rhetorical display, or poetical rhapsody ; any thing but that which is concerned with the warm and active realities of daily life.

After portraying to the student the real character and dignity of this two-fold knowledge of man, as it is in itself, let it then be illustrated by a full and lively exhibition of its history. This, to any very great extent, is unadvisable, in giving instruction in the natural sciences ; since the events in their history do not, in fact, excite a very lively interest, except in those who are far advanced in the sciences themselves. But the history of mental and moral science, is a history of the analysis of the mind of man, by himself ; a record of his own reflections upon his own powers, when accurately watched and severely scrutinized. The progress of this analysis can be traced with surprising exactness. By a reference to the works of the leading philosophers of each generation, it may be seen, how a truth has been well-nigh discovered by an author in one age, or, as it were, prophesied by him, as he saw the shadow which it threw far in advance of itself : how in the next age it has been affirmed, by one who was rather confident, that it was well-grounded, than able distinctly to state its grounds ; and how it has at last come forth, fully illustrated and established, and been admitted as one of the facts which were henceforth to be taught to the school-boy. It is not, however, merely a history of the speculations and controversies of secluded men, of which we now speak, but a record of opinions and principles, which have come forth from the minds and the closets of those who originated and upheld them, and have played their part in the eyes of men and of nations. The results of these opinions are to be seen, in the benignant and subduing influence which they have shed upon the hearts of a community, as they have exercised their gentle rule within the breast of many an obscure individual, or have peacefully presided over many a fire-side, and as they have made a whole nation to rejoice in their sway. These results may also be seen, in the ruin of individuals and of kingdoms,—in the waste which has been spread over the face of society, and in the desolation which has reigned in silence, over whole regions, where they have breathed their pestilential breath. To trace this history is no very difficult matter. To draw it forth, and to make it felt by the students in our public seminaries, is the most ready and effectual method of exciting and sustaining an interest in those abstract and difficult studies, which in their first aspect are repulsive, and are pronounced by those who have never looked at them closely, to be removed far aside from life, and from the affairs of men. The history of the moral principles of men, is almost as plainly to be seen upon the face of human affairs, as the incidents themselves, which are

recorded in the annals of states and empires. The history of the English people, is but the continued record of the active operation of some principle, through faith, or a strong belief in which, parties have been organized, individual and national strength put forth, and blood and treasure have been lavished. From the varied and interesting features which it presents, may be drawn the most ample materials, to throw light upon the practical influence of almost every sort of doctrine in political and moral philosophy, which has been invented by man. From the freedom which the English people always would take to themselves, in spite of every exertion of mere authority, and organized force of any sort, to the contrary; the mind of man among them has exhibited itself in the extremes of moral beauty and deformity. The records of its action are permanent, for they have found a place in the constitution of the realm, and have been inwrought into the whole frame-work of society. From the reformation, onwards, through all those great events which stand out in her internal history, during the seventeenth century, and in that of her foreign relations, during the eighteenth, each commotion, in the church or state, has been occasioned, more or less remotely, by the influence of some principle or doctrine, in regard to the intellectual and moral character of man. These changes have formed important eras, inasmuch as at the time of their occurrence, they were easily seen and distinctly felt. They have, therefore, been recorded in the leading histories of the nation, and are referred by all historians, with greater or less distinctness, to the causes which in fact originated them. It is not questioned, so far as we know, that the active and fresh-springing vigor of the puritan party, which was, all along, the moving power, was nourished and kept alive by abstract opinions, maintained by philosophic men. Nor can it be doubted, that the stubborn and unshaken resistance of the opposite party, was owing to that attachment to whatever bears the stamp of antiquity, and that reverence for the great and the good, which is natural to man, and which were, in their case, indulged to a vicious extent, through the influence of the leading men of their day.

Another series of changes, set in motion by such writers as Hobbes, Bolingbroke, and Shaftesbury, and resisted by many noble champions of virtue and the truth, are to be searched for, by him who would know them fully, in records which are removed from the eye of the superficial student of English history. They are the changes in the moral feeling of the community, in the dignity of its manners, its sentiments of reverence and of self-respect, and in the depth and vigor of its religious feelings. The records of them are to be found in the periodical literature of past days; in a study of controversies of every sort, on moral and theological science;

in the tales and romances, which show the taste of the times ; in the satires which reveal the vices of the day, as well as the mode in which public feeling required that they should be corrected ; and in every memorial, even the most insignificant, of the moral feelings and principles of the people, during the last two centuries. Let any one read with care, a few volumes of the old magazines of the last century, found in some of our libraries,—gaze at the pictures of buildings and landscapes,—mark what portraits were thought worthy to be procured for the public eye ; and if he does not form some idea of the taste of the times, its moral feeling, and the authors and opinions in vogue, he will fail to see what is very distinctly set before him, and what gives the memorials of the past their highest interest and value. Of materials, certainly, there need be no want, for an animated and lively portrait of the practical influence of moral science ; and this, if set forth as it may be, and held up in varied lights, cannot fail to interest any one, who possesses in reality the spirit of a scholar.

An attention to the history of this science, besides the interest and zeal which it excites, prepares the student to enter on the study of it with some important advantages. By the knowledge of the fact, that an opinion has been controverted, at this or that period, and even a superficial acquaintance with the place which it holds in the history of the science, the student can lay hold of it with a more just apprehension of its true nature, and come to an examination of it with an eye quick to see and avoid one error and another, into which he might have fallen, had he not been familiar with the history of another's mistakes. Many a young man has been led widely astray, both in theology and morals, because he did not know, that the doctrine in behalf of which he had committed himself, instead of being, as he thought, a new and highly ingenious theory, was a dogma, which had been thrice slain, and as often raised from the dead. If such a man had been a little more familiar with what Jeremy Taylor somewhere calls the stench of old heresies, he would not be so forward in dragging them anew to the light. Generally, (the remark is ventured with hesitation, lest it may encourage those who leave off, as well as begin, with being superficial,) generally, it is well to know much about a subject, before one fairly grapples with it.

It deserves to be considered, also, whether in his studies, and the instruction which he gives, an important use may not be made by the metaphysician, of the works of those who have been, in reality, poets. If it is true, that the field of his observations and the materials for his conclusions lie all about him, in human nature, as it appears in domestic and social life ; it cannot be otherwise than true, that important facts and illustrations may be found in those exhibitions of it, which are but the records of actual obser-

vations, made at another period, by the poet and the dramatist. Then, too, the human nature which he presents, is not in its displays, in all respects, the same with that which meets us in daily life. The intellect is made by him to see with a keener and more unerring vision ; the passions to stand out more distinctly, and to occupy more entirely, the whole man ; and the will to be more indomitable, and to move to fiercer and sublimer exploits. It is not to poets, who are themselves philosophers, and who furnish conclusions already drawn out, that the metaphysician should resort ; but to those who present, in more than their living power, character and passion, as materials from which *he* is to draw the conclusions. He should not study the Akenside of the Grecian schools, so much as the Shakspeare of the English people. Nor should he, as the results of his study, overwhelm his pupils with endless quotations, after the manner of Dr. Brown ; but rather lead them to make their daily reading of all poetry, no less than their daily observation of themselves and others, scientific and metaphysical.

For the purpose of daily recitation, a good text-book is needed. A work perfect in its kind, is one which awakens in the student the highest activity ; since it ought to be his chief object, in the study of mental and moral science, to be aroused and directed in the active and accurate study of his own mind. This excellence more frequently pertains to the writings of some original thinker, who has himself been interested in personal investigation, than to those of one who has employed himself in illustrating, and perhaps merely in adorning the system and opinions of another. There is, in such a writer, that spring of activity, and the thoughts are so presented, in the same form in which they must arise to every one who looks into his own mind, that the process of self-study seems to be, as it were, drawn out and made ready to the hand. It is on this account, that the writings of Locke and Reid, among English philosophers, are, in our opinion, far the best for any one who wishes, in earnest, to make himself master of the science of the human mind. There may be an indistinctness in their conceptions, a want of accuracy in their statements, a frequency of repetition, and a general air of looseness, which seriously impair their excellence. But they possess that freshness and simplicity which is indispensable ; and whatever may be thought of the correctness of many of their conclusions, they certainly direct the student into the right method of studying himself. False or inadequate conclusions (and it cannot be denied that there are many such in both of these writers,) form no objection to any text-book, in the hands of a competent instructor. They may be considered as often giving it an advantage, inasmuch as they afford an opportunity for free remark, and occasion for independent investigations.

The works of the ancient moralists should not pass unnoticed and unread, in a course of study in moral science. As examples of general reasoning, on the most weighty of all subjects, these are unrivaled. They are not distinguished, so far as we are acquainted with them, for accurate analysis ; nor ought we to expect it of philosophers, who very naturally occupied themselves with the more obvious and striking features in man's moral constitution. When they advanced beyond this, they rather exercised themselves in subtle dialectics, than put themselves upon discriminating and patient inquiries after the truth. For lofty and ennobling views of the excellence of virtue ; for truth and strong sense, in their estimates of human life and human nature, they have ever challenged admiration. It would be an honor to our times, if it could be said, that a single modern philosopher has, in these respects, equaled them. But we look in vain, in the *mere moralist* of modern times, for the warmth and heartiness, which are so characteristic of Socrates and Plato. It is no exaggeration to say, that the sentiments and principles of these distinguished men are far more christian, than are those of a great majority of modern writers on moral science. Even the sincerely christian moralist, with all the motives which faith furnishes to excite and animate his perceptions and emotions, falls short, in some respects, of the height, which they could have attained. In those days of fervent piety and exalted intellectual character, which have gone by with the English people, the writings of the ancient moralists constituted no unimportant portion of the studies, which fitted the leaders of the church for their commanding stations. It would be an interesting, and by no means an unprofitable subject of inquiry, if it could be ascertained, how far the tone of their piety, the richness and mellowness of their devotional treatises, and the stately majesty of their style, derived their character from the fact, that the ancient moralists were their chosen authors through life. The severity and high tone which marks the best specimens of ancient character, seemed in them gracefully to blend with that practical and more flexible turn, which is perhaps the distinctive feature of the English mind. It is at least true, that the student who confines himself to the religious reading of the day, would be not a little startled, were he unexpectedly to meet with the high commendations of the character and writings of the ancient moralists, which are so freely uttered by Hooker, Leighton, and Howe. The more frequent perusal of these writers, in our day, would tend to exalt the study of morals, in the eyes of all who can be animated by their heart-felt eloquence. It is for this reason, more than for any other, that they should be oftener referred to, till they are made to assume that place in the formation of the character of our scholars, which they held in the best days of English literature.

We have chosen to present in detail, what may be esteemed a thorough course of instruction in moral science, that it may be seen in what way much may be accomplished, during the period usually allotted to academical education. To accomplish these ends, there must be set apart for this science, the talents and zeal of one man, in every institution which is able to be completely furnished. This study might be made, we doubt not, in the highest degree fascinating. No subjects are found, in common life, so much to interest thinking men, and so intensely to excite their feelings, as those in which principles are involved. Go where you will, even to the most illiterate man, and if you can make a principle intelligible to him, or unfold a fact which he knows to be true, of his inmost being; he will greet you with an answer which shows, that if he cannot speak, he can yet understand this language, which is co-extensive with our humanity. The discussions of young students, usually concern some principle; and, in very many instances, this is a principle of intellectual or moral science. It cannot be doubted, therefore, that a lively exhibition of those principles which are true, and an animated discussion of them, together with the enforcement, both by precept and example, of a scientific study on the part of the student, would be met by every one who is such in earnest, with a cheerful and ready response. The effect on his intellectual character would be most happy. His habits would become thorough, exact and scientific; his thoughts would be more just; his feelings less frequently factitious and strained, while their tone would be deepened and rendered more vigorous. No man can go through a thorough course of philosophical study, without experiencing its effects in his whole being, and making them to be felt by others, whenever he is called upon to put forth intellectual power.

Some one, perhaps, may here object, that the principles of morals are all embodied in the precepts and truths of christianity; and it cannot be necessary, that, when they are so clearly taught there, they should require, for their fuller development, a distinct department in a system of education. These principles, it may be said, should be made familiar to the child, and should pass into the common actions of his life, long before you call him to marshal them in the formal array of scientific doctrine. To this it may be replied, that it is the office of educated men, and should be esteemed by them their honor, to make their knowledge, on every subject with which they profess to be acquainted, thorough and scientific. When this is done in relation to every subject, of which the necessities of daily life, or their particular duties as professional men, as well as the claims of their higher nature, require them to be masters, they are then, and not till then, educated men. Other men may, in many instances, perform these duties as well without

this accurate knowledge, as with it. It is their privilege, however, to see distinctly their ground as fast as they go over it, and to be able to *state* that knowledge to others, which, though it is recognized by them to be true, as soon as it is presented, yet they themselves cannot, by any means, frame into distinct propositions. They thus become, in the community in which they reside, the final resort, to which all appeal, when they would have any opinion of their own strengthened, by seeing the reasons for it distinctly drawn out, or an error rectified, by a view of its causes and its correctives. In this way, they acquire a confidence in themselves, and a dependence on their own judgment, as the ultimate appeal, in their own case at least, which gives a form to all their habits, and modifies, by a peculiar cast, their whole character. It is this confidence in themselves, which they feel warranted to hold, that, when their education is superficial, renders them, of all men, the most tenacious of their opinions. The superficial, forasmuch as they are clothed in the garb of the high-priests of knowledge, impose on themselves the opinion, that they are inspired to declare her secret counsels. So, too, when the education is but partial, that is, when it is deficient only in certain branches, in distinction from one which is incomplete in all, the same result follows. Perhaps it may be said, that this class is more unsafe than the other, both to themselves and their fellow-men; as they are conscious, beyond the possibility of mistake, that on some subjects at least, they are fully competent to declare their opinions. It is easy to see, if all this is true, how indispensable it is, that on such subjects as moral truth, and his own moral nature, the knowledge of the educated man should be as thorough and as scientific, as it is in any department. The tendency with him, as it is with the whole human race, is wrong. He is likely to wander farthest astray, since he is beyond the reach of those recovering influences, which spring up in common life, and which are brought home to the bosom, by a close contact with men. Educated men of this sort, appear in great numbers in the corps of French literati, both in past generations and in the present,—men of accomplished intellects, and of the highest cultivation, but who, as far as moral science is concerned, are put to shame by the humblest peasant, skilled

“in the love of right and wrong, the rule
Of human kindness, in the peaceful ways
Of honesty, and holiness severe.”

The highest attainments in natural science, the most thorough and full acquaintance with classical literature, without this love, form an intellectual edifice, which is not merely mournful, in the eyes of him who believes that there is a God in heaven, but to one who has any just views of man, in his relation to the present life, is disproportioned, unsightly, and, to say no more, in *very bad taste*.

That acquaintance with moral science, which the educated man should possess, is not to be derived from the pulpit, or through any of those channels in which the religious instruction of the people is made to flow. This instruction ought not to be thoroughly scientific in its form; nor is it so, when the religious teacher is skilled in the duties of his office. On the contrary, the bible supposes all whom it addresses, fully to recognize those first truths in moral science, which the illiterate man *feels* to be well-grounded, and the grounds of which, the man of education is supposed to have had distinctly set before him. If he has not done this, it almost invariably happens, that he has received in their place some monstrous paradox, or has become sceptical as to all moral distinctions. If, in this state, he is addressed from the pulpit, there is no hold upon him, and he cannot be moved by its appeals. Would we then have our educated men to become christians, let them be educated in moral science. Would we preach the gospel to them with effect, we must do it through their instructors in this department of knowledge.

On the other hand, if we suppose a man to be already under the influence of the christian faith, an accurate knowledge of his own moral constitution, gives him an immense advantage, both in his estimate of the dignity and value of this faith, as fitted to secure man's moral perfection, and in the ease and effect with which, by means of this self-knowledge, it is made to act on his own inward being. The gospel of Christ, to a man who has sounded the depths of his own character, and has felt his own wants as a moral being, is no longer a system of rules and sour observances, drawn out by an arbitrary being, who is envious of man's happiness; but the kind laws of our Father in heaven, "who knows us better than we do ourselves, and loves us better too." To exert ourselves in the diffusion of its blessings, is to bless society, to exalt man in his whole character, and to give him that inward strength, which enables him to rejoice in tribulation, and to overcome death. To deny ourselves, that we may contribute to such an end; to humble ourselves to the capacities of the meanest, that the entrance of its words may give him light; is to rise to our truest dignity, and our highest honor. But thinking men will not thus judge of it, even when they are brought in some degree to feel its power, until by a patient study of their own moral character, and that regard to it, as the noblest part of themselves, which this study induces, they are led to corresponding views of that faith, which redeems it from sin, and which is the harbinger of its complete deliverance. To awaken in the christians of his day, a respect for themselves as christians, and high and ennobling views of the faith in Christ, was the burden of Leighton's exhortations. "When courtiers come down into the country," says he, "the

common home-bred people, possibly, think their habits strange; but they care not for that, it is the fashion at court. What need, then, that the godly should be so tender-foreheaded, as to be put out of countenance, because the world looks on holiness as a singularity? it is the only fashion in the highest court, yea, of the King of kings himself." This result will only be secured in our time, when men learn to give due honor to their own moral powers, and when they make this to be distinctly understood, by the course which they adopt in educating the young. But if we, in this generation, still persist in making intellectual power our idol, while the dignity of moral strength becomes distasteful; if we adore intellectual beauty, while the "beauty of holiness" receives the second place in all our plans, and in every design which we actually realize; the intellect, unsanctified and uncontrolled, will do the fearful work, which it has so often done hitherto among the educated men of a community. We say still persist,—for the fact is too obvious to be denied, that in some sections of our country, and in the hearts of a great number, who would be thought zealous for a pure spiritual faith, there is an admiration of mere talents, which ill-consists with the character of those who are members of a kingdom which is "righteousness, and peace, and joy in the Holy Ghost."

The study of christianity, as a means of moral renovation, and the habit of looking at it as such, gives an insight into its true spirit, which is often our surest guide, in judging between what is essential to its true nature, and what is merely adventitious. It raises a man above a bigoted attachment to the form to which he has been accustomed, except so far as this is founded on its adaption to the main end of the system, and leads him to acknowledge, with a cordial liberality, all which, in any other form, he sees to fall in with the same design.

From the more exalted views of the system of redemption, which the study of man's moral nature is fitted to impart, and the fuller and more discriminating insight into its true spirit, there will result important advantages to an individual, as he applies this faith to his own moral advancement and purification. For certain it is, that the more thoroughly one reflects upon the real state of that nature of his, which is to be blessed by its influence, and the more heartily he feels its power of blinding and deceiving himself, the more readily will he be able to detect it in any of its downward movements, and the more speedily to arrest it. The more fully he is led to see how, from the necessity of its original laws, and the present state of their disordered and unnatural action, Christ must be made to him "wisdom, and righteousness, and sanctification, and redemption," the more simple and the more confiding will be his faith in him. The more he knows of

the fearful power of his own desires,—how that they compass earth and heaven, and if unrestrained, would drag him away with themselves,—the more diligently does he labor in “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” The more fully he recognizes the fact, that heaven depends not so much upon outward circumstances, as upon the character,—that from the necessities of his being, its happiness, if it comes at all, must spring up from within him; the more will he desire, and the more abundantly insure for himself, even in this life, its enduring peace, its swift-winged action, and its psalms of lofty praise. He will not present the anomalous appearance of a christian, who, if these are what constitutes heaven, would put them all off to another state of being; and to whom, if it ever comes at all, it will be literally an *untried* state. In a word, moral science gives every advantage to the christian, which natural science imparts, when she blesses man with the arts. Says a writer, in the former part of the last century, “How few are there of mankind, who are in reputation for wisdom and virtue, who make it their business to cultivate their rational or moral capacities, or have ever taken a resolution to make that their chief care through the course of their lives! For the most part, we learn our piety and virtue as a foreign discipline, and only by outward instruction. Therefore it sits so awkwardly upon us, and the exercise of it is attended with little of such dexterity, vigor, warmth, affection, and pleasure, as accompany the business of nature.” But if we would “learn our piety and virtue,” not “as a foreign discipline,” we must first thoroughly know our own moral nature. We would be the farthest from intimating, that many do not possess this knowledge, who have never studied moral science in the schools; or, that many, who are thought fit to teach it there, may not, in fact, be ignorant of its first principles, as they are practically learned.

The true christian pilgrim, who has been faithful to himself, cannot but have acquired much of this knowledge at each step of his progress; but that this knowledge would have aided him less, had it been more scientific and exact, we do not believe, and are not prepared to admit.

If this knowledge enables a man better to apply to himself the benefits of the gospel of Christ, it cannot but fit him to present it to others with greater power. “What man knoweth the things of a man, save the spirit of a man which is in him?” says an apostle. And who is better able to present it to another, than the man who has studied it in its action upon his own heart, and has there derived a knowledge of its relation to the hearts of all men, so strangely alike as they are? “He told me all that ever I did;” said

his hearer, of the preaching of one, to whom it belonged to know the thoughts of every one whom he addressed. But we can only allude to the aids which this science furnishes to the christian teacher. An accurate estimate of its true limits, in interpreting revealed truth, and in exhibiting it to others, is a distinct subject, and is so comprehensive in its bearings and results, that for the present it must be left unconsidered.

We have hitherto contemplated the influence of the accurate and thorough study of moral science upon educated men themselves. But the influence is far more important, which passes through them into every portion of the community, and is felt with greater or less power in the hearts of a whole people. To realize its full extent, for evil or good, is the lot of but few. When one who is impressed by it, attempts to convey to others his own views of its importance, the incongruity is so great between his thoughts and feelings and those of the persons whom he addresses, that the impression which he makes is neither distinct nor lasting. While he speaks in a voice of warning, and talks of secret and pestilential influences, which are doing their work beneath the fair form of social life, and the beautiful garb of sin which adorns it; they treat him either as one who chooses to be a prophet of evil, or as one who, from some obliquity of intellectual vision, can see nothing aright, even if he would. As he raises his voice, and waits in vain for a response to what he utters, he feels a painful consciousness of a want of sympathy, which is most disheartening. He sees, that while he is endeavoring to give utterance to feelings which gush fresh from his bosom, his audience will hardly compose themselves in the attitude of patient listeners. His voice returns to his own bosom, and he begins to suspect, that there is no foundation for those conclusions, which appeared to him so well-grounded, and yet so portentous. But he searches again, and sets before himself the fact, that it is the belief in a few simple truths, by which the complicated movements, that are going on in the intellects and hearts of the children of men, receive their first impulse, and are ever after kept in motion. He sees, that by the assent which a man gives to a proposition, which ten words can announce, his prosperity, his character, and his whole course for life, is decided. He comes to a knowledge of that great truth, which it were well if all could feel, that in all things "we live by faith." He sees, that on most subjects we are fully aware of this great fact, and are most anxiously careful that our faith be rightly fixed,—that the merchant, the husbandman, and the politician, see to it, that the objects in which they believe are real and important. But on the high matters of their own duty, on questions in which right and wrong are involved, the mass of men either receive opinions at random, and, because indifferent

to their result, draw in with every breath, those of the most pernicious tendency ; or, when their passions are awake, they grasp by a willful and desperate hold upon those to which *they* call them. Some he sees, who even assert, that no opinions on these subjects are to be held sacred, and that here, man should have no faith, while on every other matter, faith is the breath of his life. He finds this to be true, not merely of the mass of mankind, but even of the majority of educated men. Nay, he can point you to one,* who would be esteemed as the day-star which is to usher in the bright dawn of a coming age, avowing the error kindred to this, that belief is independent of the will, and setting it forth as the foundation-truth of modern toleration. Among the leading minds of every age and country, he will see a listlessness, an evident doubt, if not a disbelief, when the question of the importance and reality of moral truth is fairly before them, which cannot but alarm him. He sees, also, that the principles and feelings of the leading men every where, must give a character to those of the whole community. For if he goes among men, and attempts to follow to their sources, the principles which prevail even with the smallest number of persons to whom he can have access, he can trace them to the books, and the educated men who have an influence among them. It may require more than one generation, for the results of a false principle to infect a whole people ; but, unless checked in its progress, it will, surely, before it has done its work, go through the length and breadth of the land, and enter into every dwelling. The same fact stands out most distinctly, as has already been said, in the history of nations. The more we study this history with such a view, and in order to develop the influence of principles, the more distinctly shall we be impressed by the fact, that the principles and conclusions of the few who think, affect the opinions, the feelings, and the interests, of the many who act.

“Prevailing studies,” says Bishop Berkeley, “are of no small consequence to a state; the religion, manners, civil government, ever taking some bias from its philosophy, which affects not only the minds of its professors and students, but also the opinions of all the better sort, and the practice of the whole people, remotely and consequentially indeed, though not inconsiderably. * * * * * Certainly, had the philosophy of Socrates and Pythagoras prevailed in this age, among those who think themselves too wise to receive the dictates of the gospel, we should not have seen interest take so general and fast hold on the minds of men, nor public spirit reputed to be γενναίαν εὐηθείαν, a generous folly, among those who are reckoned the most knowing as well as the most getting part of mankind.” Siris. § 331.

* Lord Brougham.

If it is true, as has been stated above, that the educated man can put himself on the defensive, when the motives of christianity are addressed to his mind, by taking his stand on some principle of moral science which is false ; it is also true, that the mass of the community can make the same use of it, when it has become a vulgar error. When the lower orders are thus corrupt in principle, they are almost beyond recovery ; since they unite the most bigoted prejudices to a passionate and bitter zeal for error and falsehood. They can be directly addressed neither by the preaching of the simple truths of the gospel, nor by the labored processes of abstract reasoning. It deserves also to be remembered, and to be held daily before his mind by every christian minister, that when error takes an active stand, and organizes a positive opposition, against the influence of the gospel, it is almost universally on some false principle in philosophy. Her design in such a case, is not merely to act on the defensive, by opposing to her adversary as a shield, some doctrine drawn from the schools, but to discharge one and another as a weapon against his life. In a word, she would, by philosophical reasoning, exclude the possibility, that the gospel, or at least, that some of its fundamental doctrines, can be true. Of this sort of opposition we see enough in our land. If we examine the arguments, by which those opposed to christianity maintain their cause, we shall find them, in almost every instance, to be based on some assumed premise in philosophy. No opinion is so refined, and no reasoning so complex and recondite, that it is not brought by her enemies within the compass of their readers. If one will listen to the conversations of their railing circles, or read their false and foul-mouthed pamphlets, he will find that metaphysical reasoning is the burden of their attacks. In the meantime, that large class of our educated men,—unhappily too large,—who choose to remain neutral, and who will not be arbiters in “a matter of words,” will not look at the positive evidence in favor of christianity, until those principles, which exclude the possibility of its truth, are made to quit the field. The doctrine of Hume, in regard to the evidence of christianity from miracles, and its results, is a fair illustration of an argument of this sort, and the effects upon the general cause which follow. It is a question which is worthy of consideration, and which it will do no harm to ask, Whether the efforts of the benevolent, to redeem our country from error and vice, have not been confined too exclusively to the young ; and whether there is not too great a neglect on the part of the clergy, to present to the minds of the sceptical and the unbelieving, among our intellectual men, animated and able exhibitions of the moral grounds of that faith, of which they are set to be guardians ? At the period in which the doctrines of the Jacobins of the last century were rioting in France, and had begun to

exert their pernicious influence in England, Dr. Buchanan, while in India, wrote thus to his friend in England: "The truth is, we have acted too long on the defensive; let us now act on the offensive. Infidelity cannot bear to be attacked. It can annoy by stratagem, and Parthian dexterity, but it cannot show a resolute front. Keep close to the Greek originals of the *Socratic* and *apostolic* school, and you may fight a host of these lank, sickly giants, *forced* by the compost of this vapoing age." Perhaps no fact more strikingly evinces the expanded views of this apostolic man, than the importance which he attached to the principles of a community, and to the influence there exerted in their formation of its educated men.

Would we rejoice in the influence of truth in our land,—it becomes us to awake to a full and adequate conviction of the extent to which false principles in metaphysical science are exerting a deadly influence among us; and to call to mind, also, the fact, that true principles sit far too loosely in the hearts of those who hold them. With the convictions which an investigation into these facts would awaken, let us attempt to apply that remedy, which will alone be effectual. Together with the most zealous and untiring efforts to advance the christian faith, let an increased attention be bestowed on the principles of our educated men. Let moral science be elevated to its true rank among the sciences; let discussions concerning its principles be frequent, scientific, and thorough; and the consequence will be, that our intellectual and moral character will rise together, and the progress of truth will be triumphant among us, even to the end of time.

ART. V.—THE SABBATH.

IT is an undeniable fact, and deeply to be deplored, as endangering all our valuable institutions, that for years past, there has been manifested throughout the whole country, a growing disregard for the christian sabbath. Previous to the last war, there was a gradual tendency towards such a change, and various causes were conspiring to produce this result; but it was then, especially, that a decisive inroad was made upon the solemnity of the day, and that its violators were upheld and emboldened by the sanction of public authority. During that contest, the most fearful progress was made in destroying the reverence for the day of God, which had been before cherished. All the signal victories, by sea or land, all the national glory then acquired by our arms, can never outweigh, or even counterbalance, the disastrous effects sustained by our morals, through the example of violations of the sabbath. It is true, that in the war of the revolution, while an

invading enemy had possession of the country, and no option was left to those who were struggling for their liberties and dearest rights, but to be always active, it was sometimes felt necessary to encroach upon the sabbath; but this was ever viewed as an evil, rather to be submitted to than desired: and our fathers justly realized, that to pour needless contempt upon the day to be kept holy to God, was not the way in which to look for his blessing upon our arms or councils.

With some exceptions, however, no such peculiar circumstances or exigencies could be pleaded during the last war. Yet men were recruited, drilled, and disciplined, and marched across the country; stores and munitions of war were prepared, or procured and forwarded; fortifications constructed; battles fought; and the Lord's day was no more privileged with exemption from toil and occupation on such occasions, than other days.

The first decisive measure which led to a more general desecration of the sabbath, was doubtless that of authorizing the transportation and opening of the mail on that holy day, upon the alledged pretense, that such a change was demanded by the public good. This was in utter disregard of feelings cherished by a large portion of the citizens of this country, and in some instances, too, in direct contrariety to the spirit of our State laws. The inevitable consequence of such a measure was, to render those laws null and void, and to destroy the force of prevailing sentiment by an appeal to private interest. All who were of lax morals, in this respect, or who had felt the sabbath to be a burden, to which they unwillingly submitted, and who longed to be freed from the restraints which religion had thrown around them, eagerly availed themselves of the opportunity thus presented. On others, too, the temptation had its power; and the facilities for sabbath traveling being now furnished, soon became common. To stop or retard the mail-coach, was not merely odious, but also subjected the person who attempted it to prosecution. The cupidity of stage-owners was excited by the increase of profit, which might be expected from passengers, on this additional day. A spirit of competition arose, and the practice of running coaches on the sabbath was not long confined to the carriers of the mail. Travel on the sabbath, was thus legalized, and became common in public vehicles; private carriages, too, were soon seen passing over our roads on the Lord's day; and the evil, magnified by other causes, has thus gone on increasing in a still greater ratio, till, in some parts of the country, the sabbath is hardly to be distinguished, in this respect, from other days.

The length of the post-roads, in 1833, according to the report of the Post Master General, was 119,916 miles, and the amount of the annual transportation of the mail, 26,625,021 miles; being

an increase within the last twenty years, in post-roads, of 79,916 miles, and of the annual transportation of the mail, of more than 21,000,000 of miles. What proportion of the post-offices are required to be open on the sabbath, we cannot say, as we have no means of accurately determining. But, by the law, a *daily* mail runs to and from all our great commercial cities, in various directions. Of course, the number of persons who are thus under the necessity of violating the sabbath, while in the employment of the public, must be great. The proportion of mail-carriage by stages, etc. to that by horseback and other modes of conveyance, has greatly increased. Mail-carriages do not often go empty; and the fact, that the mail is so largely transported in stages, steam-boats, etc., would seem to show, that such modes of conveyance are preferred by the contractors, on account of their profits from passengers, and by the government, also, for their greater security.

A second cause, operating in connection with the former, to increase the evils of sabbath violation, is, *the multiplied facilities of all kinds, for business and pleasure, every where to be found.* It is since the period mentioned, as the one in which the first inroads were made upon the sanctity of the sabbath, that steam-boats, and canal navigation, and rail-road traveling, have come into use. Communications are thus opened between every part of our wide-spread country; and numerous canals and rail-roads intersect each other, affording unbounded, and before unknown, facilities for travel and business. We are unable to speak with any certainty, as to what is the precise amount of violations of the sabbath, in these various ways, but it is already immense, and continually increasing. Not a sabbath dawns upon us, bringing its blessings of holy rest and grateful worship, without seeing thousands traversing our land, intent upon their varied schemes of business or pleasure. Some idea may be formed of the vast number of passengers on our great thoroughfares, from the fact, that, according to the Report of the Baltimore and Ohio Rail-Road Company, in 1833, not less than 94,844 passengers passed over it in one season. Since then, the number is probably much greater. In addition to this, too, immense quantities of merchandise are transported on our numerous canals, filled with boats which make no stay for the sabbath. On the Erie canal alone, between three and four thousand boats are constantly employed in transporting goods and passengers. The carriage of goods, by land and water, in consequence of the increase of our manufactures of every kind, is very great. Seybert, in his statistical annals, computes the value of our various manufactures, at the time in which he wrote, (1818,) at \$198,000,000. In Niles' Register of 1833, we find an estimate of the same for that year, of not less than \$350,000,000. In different parts of our country, business of almost every kind, is

carried on upon the sabbath ; and could we take the gauge of wickedness thus evinced by this prosperous and heaven-daring nation, it would appal every friend of his country, and make us wonder, that long ere this, the arm of Jehovah had not been bared in wrath, and that the vials of heaven's indignation had not been poured out upon us to the utmost, for our disregard of its institutions and laws.

As a third cause, the operation of which is felt in producing the evil now under consideration, we may mention *foreign emigration*. From an official statement it appears, that from the year 1825 up to July 1834, 1,192,258 emigrants arrived at Quebec ; a large proportion of whom, doubtless, found their way into the United States. In two years, (1832 and 1833,) not less than 90,341 emigrants are said to have landed at the single port of New-York. Probably in the other parts of the United States, during the same period, there were as many more. So that for the last fifteen years, at the lowest calculation, there cannot have been less than 100,000 emigrants a year poured into our country, besides those which come by the Canadas ; and thus by foreign emigration alone, there has been added to our population for the last twenty years, not less than one and a half or two millions of persons. It will be recollected, that such a period as is now taken will carry us back to the close of the great wars of Europe ; and that recently, also, the British government has adopted the plan of ridding themselves of their surplus population, even down to the lowest paupers, by transporting them to our shores. We are thus threatened with an influx of corruption and ignorance, which is truly alarming. While we readily admit, that a portion of those who come from other countries to take up their abode with us, are of respectable character, yet we are compelled to believe, that by far the larger part are exercising a most pernicious influence on our public morals. Most of these persons are from countries where the sabbath is much less observed than it is with us. If not a day of labor, it is at least a day of recreation and amusement. They have not been accustomed to acknowledge it at home, and they have no idea of doing so here. Here, then, is a most tremendous power in foreign emigration, setting against the institution of the sabbath. With habits already prepared for irreligious action,—every restraint cast aside,—thrown upon our shores unknown, and often unbefriended, they are too often abandoned to every vice ; whilst no sabbath is acknowledged, and no moral obligation is felt. Infidelity, sabbath-breaking, profaneness, and intemperance, go hand in hand. God is contemned, his day despised, his laws broken, his solemn claims unheard and unheeded.

A fourth influence, which has combined with those above mentioned, in causing a deterioration of moral feeling with re-

spect to the sabbath, is, *the unfavorable circumstances produced by removals from the Atlantic to the western states.* The early settlements at the west were sparse, and, to a great extent, unblest with schools, and the various means of grace enjoyed in other portions of our country. The consequence was almost inevitable, that, where no religious worship was known, the sabbath gradually faded away from the minds of those who had been early accustomed to it. In many instances, gladly availing themselves of such a plea, they ceased to distinguish the Lord's day from any other; and their descendants have grown up without an acknowledgment of such an institution. The day is with them devoted to sport and recreation. On a large portion, therefore, the sabbath is felt to have no claims, and no compunctions of conscience attend upon its constant violation. We might mention here, too, the pernicious influence of slavery in this respect, and the almost universal ignorance of the sabbath, which prevails among that unhappy class of our fellow-men, who wear the galling yoke of bondage. The sabbath is to them, not as it was designed to be, a day of instruction and worship, but either a day of sport, or a day when they are permitted perhaps to work for themselves, in securing the little property which they are allowed to possess.

Without detaining our readers by the mention of still other influences, which have assisted in producing or hastening the present state of things, so manifestly unfavorable to the sanctification of the sabbath, we wish to turn their attention, lastly, to *the direct hostility against this institution, which forms a part of that systematic and extensive effort now making, to corrupt and destroy the morals of this nation.* It must be apparent to all, who have bestowed even the slightest observation upon the state of our country, that there is such an organized and deep-laid plan. There is a large class of persons among us, who are avowedly aiming at the destruction of the christian religion, and who will leave no means untried, to accomplish their purposes. Infidel tracts, and larger volumes,—licentious publications, pictures and devices of the grossest kind,—haunts of sin and pollution,—the means of gratifying the most corrupt passions, are part of the dreadful machinery which is thus set in operation. A leading object of this class of persons, is the utter desecration of the christian sabbath. Hence a loud outcry has been unceasingly heard from them against this institution; and they have hailed, with no equivocal delight, every indication of listlessness or decline of moral feeling on this subject. We repeat it, systematic and strenuous efforts have been and are still making, to bring the sabbath every where into disrepute; and this is a part of that dreadful machinery of evil, which is set in operation to break down the safe-guards of virtue, and poison every source of public or private enjoyment,—to debauch our youth, and

spread a moral pestilence over the whole land. The emissaries of the arch-apostate are numerous, organized, and seem to possess a sort of secret ubiquity, such as leaves us uncertain whether any spot is safe from their intrusions. They feel the sabbath to be a barrier in their way, for it brings with it, whenever observed, the power of moral obligation; and so long as it remains, they cannot hope to triumph. But if they can obliterate it, or even if they can render it like the Parisian sabbath, or as it is in most Catholic countries, a day of mere recreation, then, comparatively little more would remain to be done.

Such, then, is the alarming tendency of the causes which we have specified, and others which might be mentioned. The inhabitants of many of our quiet and comparatively moral villages of New-England, though they cannot but be sensible that a change in this respect has taken place among themselves, yet are probably little aware of the open and gross violations of the sabbath, which may be constantly witnessed in our large cities, and in whole sections of these United States. According to an examination, made the past year, in the city of New-York, there were in that city, not less than 1357 grog-shops, 461 confectionary, fruit, and sugar stores, 52 hotels, and 205 miscellaneous stores, which are kept open on the sabbath. This is, however, only one among the thousand forms which sabbath-breaking there assumes. Probably not one-half of the adult population of that great city, attend public worship on the sabbath. It is considered a day of recreation. Thousands are out on parties of pleasure, hunting, fishing, riding, walking, idling away and profaning the holy time, which has been given them by a benevolent God for better purposes. So with our other cities. In Baltimore, as we have been told, a military review was lately held upon the sabbath. Steam-boats, and rail-road cars or stages, pour in their passengers into our great cities on the Lord's day. We have reason to believe, that the books of the hotels in our principal cities, will show as great, (if there is not a greater) average list of arrivals on the sabbath, as any day during the week. It has lately been stated, by the chaplain of the American Seaman's Friend Society, that in Buffalo, all the efforts for the benefit of the seamen would be unavailing, under the present system of violations of the sabbath. In the city of New-Orleans, such a thing as a sabbath, or a day set apart for the worship of God, is hardly known. Military companies choose this season for their most gorgeous display; masquerades and theatrical exhibitions follow; and, as if this were not enough, the Lord's day was recently selected by a political party, on which to celebrate their triumph, and more than twelve hundred persons sat down to a public dinner, amid every mark of hilarity, and demonstration of joy, common on such occasions. When we consider the prodigious influence which this city must

exert upon the wide-spread valley of the Mississippi, and the multitudes who are continually descending or ascending those great western waters,—how dreadful is such an example! Thousands of boats ply upon those streams on the sabbath, and countless numbers of persons are engaged in pouring contempt upon the Lord's day. The same is the case, more or less, every where throughout the whole length and breadth of the land. The example of the large towns and cities is beginning to be followed; and every description of vehicle, caravans of animals, strolling players,* and means of pleasure of all kinds, are employed in this work of profaning the sabbath. Along the whole line of the Erie canal, and on all our great stage-roads, navigable waters, canals, and rail-roads, travelers and merchandize are continually passing and repassing. All ranks and conditions of persons are, in different ways, contributing to extend the evil. Those who are the idols of the people, violate the sabbath, whenever they find it convenient. The officers of government, and the members of our national councils, have no hesitation in adding the influence of their example, to insure its desecration. On this subject we have no terms to keep with any one. Our duty to God is paramount to every other. Whatever may be our political predilections or prejudices, and however much we may feel disposed to honor individuals for their talents, or services as public men, we are bound to merge all these considerations in our higher regard to the claims of heaven, and to bear our solemn testimony against such acts of impiety, whenever, or by whomsoever committed. That men are high in authority, that their names are wafted on the breath of popular favor, and that to disapprove of any of their doings is with some a species of political heresy, forms with us no ground of excuse; nor is it a reason why we should refrain from the unequivocal language of remonstrance and rebuke, or veil in words of courtly complaisance, the feelings with which we must ever view these acts of contempt to the authority of heaven. It is probably a fair estimate to say, that not less than one-tenth of our whole population are in various ways continually *compelled* to violate the christian sabbath, in consequence of the present arrangements of business or pleasure. It is a system of iron-hearted oppression upon the laborer. He is thus compelled to work seven, instead of six days in the week. God, in mercy to mankind, and aware of our wants, has kindly

* We recollect an instance, where a company of strolling players entered a village on the sabbath, just at the close of the afternoon service. The owners, however, found no difficulty in obtaining from the magistrates the requisite license for their exhibition; and when they left, they selected for this purpose the sabbath, just at the commencement of the morning service. Nor was this all. After a period of a few months, they made a second visit to the same village, and again chose God's day as the time for their public entrance, and again they were licensed and patronized.

commanded us to refrain from toil one day in seven, giving it to us as a day for rest and worship. In Europe, the sabbath, if not a day holy to God, is at least not a day of labor. But to multitudes among us, it is a day of toil ; and many are bound down to the employment of others with a merciless thralldom, which gives them no time for rest,—no season to stop and think, or care for their souls. From the moment these persons place themselves in our public houses, on board of our canal-boats, or are employed in tending cars, steam-boats, stages, and such occupations, from that moment they are shut out from the house of God,—made to forego those varied means of instruction which others enjoy, and thus continuing, must wear out their lives in unceasing toil, and what is worse, die without the hopes which the assurance of God's favor may give. The sabbath, the poor man's day,—the day in which he is to be refreshed in body and spirit, brings such a one no relief. In order that others may violate the day of God, he is forced to ruin his soul. For what can be expected from those, who are thus suffered to recognize no distinction between the sabbath and any other day ? or how shall they be likely to feel, that they are in a christian land ? What force of moral obligation can be brought to bear upon them, when they are never permitted to cease from their occupation, to listen to the claims of God, or the offers of salvation ? Can they be expected to become moral,—far less, religious ? Familiar, continually, with those who thus habitually treat with contempt the institutions of God ; the profane oath, and vile language, often uttered in their presence ; witnessing continually scenes of reveling and pleasure ; and no sabbath instruction reaching them, to counteract these influences ; is it too much to expect, that they too will learn the language of the scorner and profane, and become equally regardless of their morals, and of the eternal interests of their souls ? Facts, alas ! abundantly testify, that such is the case. It is vain to hope, that persons who are continually surrounded with examples so pernicious, or who grow up in the midst of them, will be sober, chaste, moral, and pious. In this light, therefore, the evil in question deserves the most serious consideration of every one, who feels, that morality is necessary to national prosperity and existence.

We have thus placed before our readers, a few of the simple facts relating to the violation of the Lord's day ; but the half has not been told. Yet even, as here exhibited, the state of things is sufficiently alarming. It speaks a language which cannot, and ought not to be mistaken,—a voice of warning, which, if unheeded, will yet be heard in tones of awful judgment. Sooner or later, we must pause, and look these things in the face, and firmly resolve on amendment, or we must anticipate the entire obliteration of the sabbath, and all the dreadful consequences which must be the

result. Christians, nor they only, but all who regard our sacred institutions, and whatever is dear to us, must no longer sleep over this subject. Means of checking the evil must be devised, or we are lost. Legislation, or civil prosecutions, are indeed entirely out of the question. The last efforts of this kind in New-England, about the year 1812, proved utterly fruitless. Moral societies were formed in Connecticut, and means were taken to enforce the observance of the sabbath, in accordance with our civil statutes; but the attempt was ineffectual, and abandoned. So too, in Massachusetts, about the same time, petitions were procured from nearly one hundred towns, addressed to the legislature of the State, praying for some measures to support the sanctity of the sabbath; but, owing to various causes, the appeal was utterly in vain. Our readers will recollect, too, the combined effort, a few years since, to move our national legislature on the subject of sabbath mails, and the entire failure in which it resulted. Notwithstanding the number, respectability, and influence, of the signers to those memorials, and the ability and devotedness to the cause, displayed by its advocates on the floor of Congress, these petitions were decisively rejected; and by the adoption of Col. Johnson's famous Report, a public sanction was most explicitly given, by the highest legislative body in the land, to the doctrine, that we, as a people, are under no obligations to recognize or honor the command of God,—“Remember the sabbath, and keep it holy.” Any thing of this kind, therefore, is altogether out of the question. Nor does *any* measure of a *coercive* nature promise success. The establishment of stages, and lines of transportation, in opposition to those which run upon the sabbath, with pledges to patronize them, time has shown to be productive of no favorable results.

Laying aside, therefore, all reliance on these or similar means, our last and only resource is in the church of God,—in the piety and patriotism of those who profess the religion of Christ. Such an appeal we solemnly urge upon our readers; and we proceed to specify some of the ways, in which a moral influence may be made to bear upon the public mind, in relation to this subject. Judgment, then, must first begin at the house of God; for here, too, among those who bear the name of Christ, multitudes are found, who, by example, give their countenance to violations of the sabbath. Yielding to the force of a public sentiment, which is breaking down every barrier erected by the fear of God, and the wisdom and piety of our fathers, around this holy institution, even professing christians have become remiss and guilty, and exhibit a deplorable want of conscientiousness with respect to the claims of the christian sabbath. Instead of a manly adherence to the principles of true piety, they have fallen in with the current of this iniquity, and gone with the multitude to do evil, and thus become the patrons of sabbath-break-

ing. If any thing is to be done, a far higher standard must now be adopted by christians. Their tone of morals, on this subject, must be greatly elevated. To be more particular. Many professing christians are in the habit of going or sending to the post-office on the sabbath, and of traveling a part or the whole of the day, when abroad. A deeper feeling of obligation to refrain from thus doing their own pleasure on this sacred day, must be formed and acted upon. Every one should immediately and thoroughly enter upon a scrutiny into his own practice, and the tendency of his example ; and the evil thus caused, ought to be remedied without delay, by the adoption of a settled determination, and a conscientious adherence to it, to keep holy the day of the Lord. Times and occasions there doubtless are, when the sickness or death of friends, or some imperative duty, or work of piety, may justify a person in traveling on the sabbath. But by far the larger part of those instances, which occur in the practice of professing christians, fall under the broader claims of personal convenience or worldly interest. The minister of the gospel, plainly called by duty to preach in any place on an exchange, or otherwise, and unable from providential causes to go previously, may go upon the sabbath. He has the Savior's permission and example to justify him ; and no candid mind will feel, that there is any similarity, in such a case, to that of those who are traveling on secular business or pleasure. It is a most gross perversion, to defend violations of the sabbath, by examples of this kind, and thus overlook the important distinction which exists in the two cases. Yet, though in such instances we admit the right, we feel, that every effort should be made to render these cases as few as possible ; and that, for the sake of example, it may oftentimes be better, wholly to waive the right, and even at the expense of considerable sacrifice, aid in rescuing the church of Christ from the reproach and guilt of desecrating the sabbath, or of giving the least apparent countenance to others in their violations of its holy hours. But the practice of christians is lax to an alarming degree upon this subject. Sabbath-school teachers, elders, deacons, agents of benevolent societies, ministers of the gospel, when abroad, are not unfrequently to be found in steam-boats, canal-boats, stages, and other vehicles, on the sabbath ; and this too, without any such plea of necessity or mercy, as could justify them.* They feel, per-

* We have heard of the case of a sabbath-school instructor, who was intending to leave a certain place in the steam-boat on Saturday evening, for the purpose of making an address to a sabbath-school at 9 o'clock sabbath morning, in a place more than one hundred miles distant. A friend of his advised him to commence his remarks with the annunciation, "I am a sabbath-breaker." He felt the rebuke, and remained. Many, if they would speak according to the truth, we fear, would oftentimes be compelled to utter this language of self-condemnation. How peculiarly guilty is it, for ministers of the gospel, and private christians, to violate the sabbath, as many do, in attending the religious anniversaries !

haps, that they are unknown, and that their example will thus be of little consequence. The case, however, is generally otherwise. Such facts are known ; religion is wounded by their example. But were it not so, there is an eye which is ever awake and all-seeing, to witness their conduct. He who thus pierces through every disguise, and reads the motive, is that God who has uttered his solemn injunction,—REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. We have heard it mentioned of the late Mr. Evarts, that, being in a steam-boat descending one of our western rivers, on Saturday evening, just at night-fall, he requested to be set on shore at a lonely spot ; and while all the passengers, in utter amazement, were remonstrating with him, declaring, that he might be compelled to wait for days, before another opportunity of taking a boat occurred ; he calmly replied, that it might be so, but that his principles did not allow him to travel on the sabbath. If we recollect right, on Monday morning, another boat very unexpectedly came along, in which he actually reached the place where he was going, sooner than the passengers who had continued on. Such instances of steadfast adherence to principle, and at the expense of self-denial, are rare ; but the same spirit, with respect to the sabbath, is now required of all who claim to be christians at heart and in life. Every effort should be made to arrange one's concerns, at home and abroad, so that the Lord's day may be kept holy. A bright example should be continually held forth, marking the christian to be one who, in his family and every where, recognizes this institution as most dear to his recollection, and enforcing claims which he delights to feel. Instead of secular conversation, and idle listlessness, which are too often permitted to find place even among the professed disciples of Christ, the duties of the day, meditation and prayer, with every means of gaining a closer walk with God, should occupy those sacred hours ; and every one, over whom he has influence, should thus be made to realize, that the sabbath is a day to be kept holy,—a day of rest from worldly pursuits,—a day of worship and blessings.

Again, deep guilt lies at the door of those professing christians, who establish or take stock in stages, rail-roads, and boats, which are used for violating the sabbath. In all cases, where persons are thus interested in the profits arising from the open violation of the Lord's day, it is their duty to remonstrate, and to exert their influence in preventing the evil ; and if such efforts are unavailing, to withdraw from all participation in the concern, or they cannot be guiltless. Christian merchants, too, who by their patronage support forwarding lines, are bound to do all in their power, by a fair statement of their feelings, to induce the owners of such establishments to abandon the practice of receiving and transporting goods, upon the sabbath. We are not advising coercion of any kind, or

combinations for the purposes of patronage or competition ; but they may and ought to express their wishes, and so arrange their business, that their participation in the evil may, as much as is possible, be avoided. Every christian church, especially, should at once feel and manifest a deeper interest in the sanctification of the Lord's day. Written public pledges, and associations for this purpose, are supposed by some, the most desirable plan of operations. It seems to be thought, that, because this system has been so eminently successful in the temperance cause, it is equally adapted to check the progress of other evils. We are, however, inclined to doubt both its practicability and expediency in other cases. There is something so distinct in the pledge to abstain from ardent spirits, that no well-meaning person can for a moment be troubled in deciding the extent of its application. The case is otherwise, however, with respect to pledges publicly entered into, not to do, or say, or think, any thing wrong or immoral ; and so many difficulties would be found, in maintaining an association on such principles, that it could operate but to little or no advantage. Yet it is the duty of every church, seriously to examine the question, as one in which they feel deeply concerned,—What can be done to promote the sanctification of the sabbath ? Over a subject of such vast importance to our country, the children of God can no longer sleep, and remain guiltless. Let them meet once a month, at least, for the express purpose of deliberation respecting the evil, and to devise the best means for arraying a moral influence, which may bear upon the whole community, to check its progress, and restore to us a better state of things. Let efforts be every where made, to collect and publish the statistics of sabbath-breaking, the numbers compelled to labor, and the ways in which an evil example is set ; that the extent of this heaven-daring sin, in all its length and breadth of guilt, may be seen, and a proper consciousness of the danger which thereby threatens us, be awakened. Heads of families, among christians, are under solemn obligations, by example, instruction, and suitable discipline, to enforce the importance of the sabbath upon their children and dependents. Less time, we believe, is now devoted to the parental instruction of children on the sabbath, than was formerly done, before the institution of sabbath-schools. This is a great error among christian parents. It is their duty to co-operate with the sabbath-school teacher, in making those children whom God has intrusted to their charge, to feel, that one great design of this holy day is, *family religious instruction*. To impress upon the minds of the children there collected, a reverence for the Lord's day, ought also to be made a prominent object in all our sabbath-schools. The arrangements of the school, the example of the teachers, the drift of instruction, all should have immediate reference to

this object, far more than is usual; and it will thus be clearly seen, that they are in earnest in seeking to secure it. Ministers of the gospel too, should preach often and plainly upon the subject. Here, likewise, is a great defect. Too little is said in the pulpit, directly enforcing the sanctification of the sabbath. Yet, with a proper observance of this day, is identified the welfare of all our religious institutions, and our ultimate prosperity as a nation. The editors of religious papers have likewise a solemn duty to discharge in this work; they, too, should earnestly endeavor to rouse the attention of the christian public, to view the evil as it is; and, with the alarm sounding through every part of the land, a mighty and concentrated effort should be made, by the piety of the whole church of God in this country, to save us from the evil which seems awaiting us,—*the loss of the sabbath*. We have alluded to the extensive and well-organized plan, which is now in operation, to ruin this people, and blot out religion from among us. A correspondent effort should be made by those who are anxious to save their country. It will never answer for us to be idle, and cry out, All is well. The enemies of religion, the deadliest foes to the christian sabbath, are awake, and urging forward their designs. They make no secret of what are their aims. With a dreadful precision, they point their batteries, and look to see the walls of Zion soon totter. It is not the least portentous fact, that while such is the case, the church is unwilling to learn its danger and provide against it. Is such a time one for internal dissensions; for breaking asunder the ties of the christian brotherhood, and weakening the hand of christian effort? or, is it not rather demanded by the exigency of the times, that the children of God, laying aside all contentions, should rally around this sacred institution, and prepare themselves to meet the dreadful conflict with infidelity and impiety, which awaits them? We may vainly cry peace, and hope to dream on in security; but the crisis is at hand, and the smouldering fires of the volcano are beneath us, ready to burst forth. The ground is, as it were, already rocking under our feet; the muttering of the approaching tempest may be heard; and shall those whose all is in jeopardy, still continue reckless,—hug the delusion, and sink into yet deeper slumbers? An awful responsibility now rests on the church,—on the ministers of Christ,—on every private christian. Let them realize it, and act as it demands. The influence of a holier adherence to the divine command, should break in a thunder-tone of rebuke upon the conscience of the worldling. It must ring from one end of our land to another, penetrate every valley, and pour over our mountain-tops with redoubling energy, till it finds an echo in the bosom of every follower of Christ. The sabbath is leaving us! the ark of God is in danger! Let every pulpit sound it forth in solemn monition; let every religious press reiterate the injunction;

let every child of God feel its import:—Remember the sabbath day, to keep it holy. Let every branch of the church of Christ, and every one who owns allegiance to his Savior, summon all the strength of moral influence at his command, and concentrate it in a holy, self-denying purpose, to cling to this safeguard of every thing which is dear and blessed in our earthly existence,—this sacred altar, where are treasured all our immortal hopes of heavenly rest, and unsullied bliss. Let prayer,—the prayer of those with whom the sabbath is a delight, and who call the holy day of God honorable,—unceasingly ascend to him, that he, by his Spirit, may arrest the maddened, suicidal career of this nation; and, turning the hearts of the fathers to the children, and of the children to the fathers, bind together the feelings of his people; that we all may prize this our glorious birth-right, and thus seal with his own holy approbation, every effort to reclaim from the disregard and contempt into which they have sunk, hours so graciously vouchsafed us in which to seek his favor. If the sabbath is blotted out from among us, our glory is departed; and He, who claims it as his own, will most assuredly be avenged on such a nation as this. Years of bitter lamentation and upbraiding, and floods of too late awakened sorrow, will not then avail us, or restore to us “this couch of time,” where “heaven’s gates stand ope,—blessings are plentiful and rife,—more plentiful than hope.” We close, in the humble hope, that our readers will respond, with us, to the devout aspiration of another, which, though originally referring to the *place* of worship, admits of a figurative application of equal pertinency, to the day so loved and honored by our pilgrim sires:

“Long be our fathers’ temple ours;
 Woe to the hand by which it falls!
 A thousand spirits watch its towers;
 A cloud of angels guard its walls.
 And be their shield by us possessed:—
 Lord! rear around this blest abode,
 The buttress of a holy breast,
 The rampart of a present God.”

ART. VI.—SEVENTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY.

Seventh Report of the American Temperance Society. May, 1834. Boston: Seth Bliss, Perkins & Marvin.

THE pilot on the Mississippi, after a single year’s absence, becomes incompetent to guide among the shifting sands of that restless river. The lawyer is unfitted for his profession, who omits to keep the run and the record of its constantly accumulating novelties. So, in a pre-eminent degree, it may be affirmed of the advo-

cates of temperance, that they are incapacitated, as the profitable organs for the diffusion of all its glorious truths, and as the accurate reporters of its rapid progress, unless they are constantly employed in the correction and enlargement of their statistical tables.

The light of truth, like every other light, though it may be entirely concealed for ages from the world, is destined, when it has once fairly broken through the surrounding gloom, to spread with incalculable rapidity, and irresistible power. When Tacitus, in a bitter spirit, spoke of the early disciples, as "a race of men detested for their evil practices, by vulgar appellation commonly called christians," he little suspected, that in a few years, those very christians would extend their spiritual jurisdiction from the shores of the Baltic to the Pacific ocean. A very brief period of years has gone by, since the whole *projèt* of a temperance reformation was the subject of contemptuous merriment, from one end of our country to the other. There were some, who laughed outright, at the idea of a scheme so perfectly visionary and absurd. Others, restrained by a feeling of consideration, rather than of respect, for their well-meaning neighbors, who had engaged in this chimerical enterprise; composed their features, while they gave ear to the prospectus of the reformation, uttering silently in their hearts, "*credat Judeus Appella!*" We have known a president of the oldest temperance society in the commonwealth of Massachusetts, selected for that office, not altogether on account of his devotion to the cause, but for the purpose of gathering to its side the adscititious support of a well-known name, and an elevated station; we have known this individual to smooth his countenance, with no inconsiderable effort, at the very door of the assembly over whose deliberations he was about to preside. The apparent insignificance of the whole affair, and the utter impracticability of its ultimate designs, in the opinion of the generality of mankind, exempted it entirely from the opposition of an organized body. The shafts of playful ridicule were indeed showered upon its advocates, from every quarter; the high and the low, the rich and the poor, used the reformation as a target for their harmless archery. But it had not then become a matter of sufficient importance, to attract the serious attention, much less to excite the fears, or provoke the anger, of the manufacturers or the worshipers of idols. The dram-seller chuckled over its seeming imbecility, as he dropped the wages of a merciless occupation into his insatiable till; and the facetious tippler, the ragged wag of the village, drank his glass of raw rum or brandy to the long life of the cold-water man.

Such were the days of small things. But, like Hercules, this *nova progenies*, even in its infancy, had the power of strangling serpents. It soon began to develop, and rise, and spread, like a

Colossus ; and the hydra of intemperance trembled for its hundred heads.

The reformation soon assumed a "questionable shape," in the opinions of those who were addicted to the use of, or engaged in the traffic in ardent spirit. Its unparalleled rapidity of movement, through the cities and hamlets of the land, and the highly important principles which it proposed to introduce, challenged the attention of mankind, and placed that portion of it, who were disposed to continue the use and traffic, between the horns of an inconvenient dilemma ; constraining them to show a sufficient plea of justification for such a course, or to pursue it in silence, and in perfect disregard of the declared opinions of a daily augmenting number of the wise and good. Utterly unprovided with any thing in the shape of a sound and sensible defense, the venders and consumers of ardent spirit resorted to that course, which is so very commonly employed by those who feel better able to criminate the motives of their accusers, than to justify their own. The advocates of temperance were accused of fanaticism and hypocrisy. The reformation was styled, by some, a sectarian thing, and by others, a political thing. By many, it was called an orthodox thing. The reformers were charged, at one moment, with a design to unite the church and the state ; and, at another, with an intention to take away the liberties of the people. To these absurd allegations, the friends of temperance replied, in the best natured manner imaginable, answering a fool according to his folly. We cannot deny, said they, that the temperance reform is a sectarian thing ; for there is no sect upon earth, which does not cheerfully co-operate for its advancement. It is also a political thing ; for no man can be deemed a suitable candidate for public office, who is addicted to the use of ardent spirit. Such is our opinion, said they ; and such was the opinion of Thomas Jefferson. "The habit of using ardent spirit," said he, "by men in public office, has produced more mischief for the country, and more trouble for me, than any thing which has occurred in the internal concerns of the country, during my administration ; and were I to commence my administration again, the first question I would ask, in relation to every candidate for public office, should be, *IS HE ADDICTED TO THE USE OF ARDENT SPIRIT ?*" Assuredly, they continued, the temperance reform is an orthodox thing ; for christians, of all denominations, are perfectly orthodox in their opinions of the disastrous effects of intoxicating liquors, and in their endeavors to abolish them, as a drink, from the face of the earth. It is our design to unite the church and the state, in this magnificent enterprise. From that state, whose legislators continue to extend the palladium of the law over the unchristian traffic in broken constitutions and broken hearts, the church of Christ must ever be divided ; for you may

proclaim the religion of peace from the house-top, yet there will be no peace, till temperance prevails. By our exertions, therefore, in this holy cause, we hope to prevail with the legislators of our country, to withhold their patronage from a traffic which is **MORALLY WRONG**; and thus to unite the church and the state. Neither do we deny our intention to take away the liberties of the people: but what are the liberties of the people? The liberty of getting drunk; the liberty of beating your wives, and of begging your children; the liberty of wallowing in the mire; the liberty of occupying, by turns, county jails and houses of correction, state prisons and lunatic asylums; and the liberty of lying down, at last, in the drunkard's grave, or hanging on wires in the anatomist's hall: these are the precious *liberties of the people* which we are desirous of taking away.

In utter disregard of this frivolous outcry, and in direct opposition to the carnal appetites and pecuniary interests of a large proportion of mankind, the genius of this blessed reformation has gone forward, firmly, steadily, and gracefully, upon its glorious way; sending down its showers of refreshing, and its purifying light, upon the castles of the rich, and the cottages of the poor; casting its bright beams of sunlight and joy upon the widow's home; leading the miserable prodigal, almost from the gates of hell and chambers of death, back to the trembling arms of an aged father; by a power of moral resurrection, returning the apostate husband, dead in his trespasses and sins, now washed of his pollution, to a long-forsaken wife; and leading the orphan girl to gather, among the first-fruits of the reformation, the penitential tears of a long-lost father.

We have before us, a monument of the progress which has been already made, in this truly christian work,—the Seventh Report of the American Temperance Society, containing 116 pages of fact and reasoning, as interesting and conclusive, as we have ever met with, on the subject of the temperance reform. The Reports of the American Temperance Society, in former years, and especially the fourth, fifth and sixth reports, have met with the highest favor, not only in our own, but in foreign lands. The mass of curious and highly important matter, which they bring under our consideration, carefully collected and judiciously arranged, furnish an inexhaustible stock of materials, for those who are desirous of exhibiting the subject in any of its awful relations. At the same time, an attentive perusal of the former reports, and a careful consideration of the arguments therein, sustained, as they are, by well-authenticated narratives and independent facts, cannot fail to impress the mind of every impartial man, with a solemn conviction of the enormity of the evils of intemperance; of the necessity of an *immediate* reformation throughout the world; and of the inef-

ficacy of every other project, than the simple and consistent plan of total abstinence.

The Seventh Report, now under consideration, will not be likely to suffer by a close comparison with any of its predecessors, nor indeed with any similar performance, emanating from any domestic or foreign press. The Report commences with a reference to the auspicious indications of the present time. It then proceeds to state the object in forming the American Temperance Society ; gives an account of the state of the temperance reform, in 1833 ; of the several state temperance conventions ; and of the condition of temperance in England, Sweden, Russia, India, Africa, New-Holland, etc. It next proceeds to recapitulate the substance of the preceding reports of the American Temperance Society, in a summary manner ; refers to the opinions of distinguished statesmen and civilians ; shows, in the clearest light, that such a traffic, as that in which the world is now engaged, is forbidden by the holy scriptures ; exhibits the resolutions of the society, and of ecclesiastical bodies connected therewith ; and concludes with several forcible addresses or appeals to moderate drinkers, venders of spirit, ministers of the gospel, and members of churches. A closely printed appendix, of fifteen pages, terminates the Report.

Here is a report, replete with important facts and irresistible reasonings. No rational being, we should suppose, could fail to be convinced by its arguments ; no unseared conscience could resist its forcible appeals ; no human creature, conscious of his accountability to God, could hesitate to abandon that use and traffic, which are so clearly demonstrated to be morally wrong. But the difficulty appears to lie in the compass of a nut-shell, after all : these luminous reasonings and solemn appeals are eminently calculated to satisfy the *righteous*, who are already convinced ; those incorrigible rogues, the dram-drinker and dram-seller, can seldom be prevailed upon to read them. Yet we look upon these invaluable reports, as the great store-houses or depositories, from which portions may be abstracted, and presented before the world, in an endless variety of forms. They are mines of moral and intellectual wealth, in connection with the temperance reformation.

If it be true, however, that the heart must be softened, before any effectual impression can be made, where only it can be expected to produce a permanent effect ; we should be inclined, in the most respectful manner, to suggest to those upon whom the preparation of these invaluable reports may hereafter devolve, the propriety of employing this very principle, and giving it a more extensive practical application. We cannot be misunderstood, as recommending any deviation from a perfectly cool and clear-headed method of stating and arranging such facts and statistics, as it may be thought necessary to present. Nothing can be more imperti-

ment, than the introduction of pathetic apostrophes, in the very midst of such matters as these. But in the admirable report before us, there are abundant opportunities for the legitimate employment of that principle to which we have referred. The addresses to *moderate drinkers, venders, ministers of the gospel, and members of churches*, are excellent of their kind. They are appeals, and forcible appeals, to the *reasons* and to the *consciences* of these several classes of men. That principle is utterly inconceivable by us, upon which a deacon or church-member, who sells rum till late on Saturday night, can lay his hands, purified, if you please, by all the ablutions of the Levitical law, upon the holy elements, on a sabbath morning, and then go to it again on the morrow, filling the rum-drinker's jug, taking away the bread of the miserable tippler's children, and reducing his shilling to sixpence, and that sixpence to nothing and a jail. Is it the part of wisdom to attempt the recovery of such men from their moral catalepsy, by appeals to the reason and the conscience, without corresponding and simultaneous efforts to move the heart? Are our surest weapons in this warfare against man, to save him from himself, to be drawn from an intellectual and a spiritual armory? Such weapons are indispensable, beyond a doubt; but, surely it cannot be a more judicious course, to rely upon their instrumentality alone, than for the husbandman to scatter his seed upon the earth, without any effort of the plough to soften and prepare the stubborn soil. The temperance reform furnishes, indeed, a broad ground of perfect neutrality, upon which aliens and strangers, those who have not known Joseph nor his kindred, may assemble, together with our own countrymen, and, by laboring shoulder to shoulder in the cause of God and of man, learn a little of the high and holy mystery of loving one another. We can never expect to prevail, until we shall be able to persuade our reluctant neighbor to become a cold-water man; not for his own sake, nor for the sake of his immediate family alone, but for the sake of his fellow-man;—until we can thoroughly imbue him with a portion of that blessed spirit, which prompted our Lord and Master to do so much for a sinful world. Until this much be effected, we may reason and preach in vain.

"If love to God and love to men
Be absent, all my hopes are vain;
Nor tongues, nor gifts, nor fiery zeal,
The works of love can e'er fulfill."

It is inexpressibly easier, in such a cause as this, to enter the back door of the heart, than the front door of the understanding; and this course may be adopted, without the slightest abatement of our power to address the reason and the conscience. Nothing is more common than the declarations of mankind, that they are willing to be convinced; but, in our pilgrimage of eight and forty

years, we have never met with a single individual who was *willing to be convinced*, that it was proper to destroy the long-cherished idols of his soul. Yet we have found not a few, who were perfectly accessible through the kindlier affections of the heart; and who were thus rendered capable of turning a willing ear to the voice of reason and religion; and, at last, of sacrificing their false gods upon the altar of brotherly love.

It is truly gratifying to mark the rapid advances of the reformation, as exhibited in the following extracts from the Report:

‘At our last Annual Meeting, there had been formed in the United States, 21 State Temperance Societies; and in smaller districts, it was supposed, more than five thousand other Temperance Societies, embodying on the plan of abstinence from the drinking of ardent spirit, and from the traffic in it, more than 1,000,000 members. More than 2000 men had ceased to make it; and more than 6000 had ceased to sell it. They believed that the business was wicked, and they applied this belief to their practice. More than 5000 men who once were drunkards, had within five years ceased to use intoxicating drink; and were, as all men who pursue this course will be, sober men. Many of them had become highly respectable and useful, and not a few truly pious men.

More than 700 vessels were afloat on the ocean, in which ardent spirit was not used; and multitudes of all ages, in all kinds of lawful business, and in every variety of condition, had found by experience, that they were in all respects better without the use of it. Facts had proved, that it is a *nuisance*, unspeakably injurious to mankind. Numerous Medical Associations had condemned the drinking of it, as a violation of the laws of life; and various Ecclesiastical bodies of different denominations, embracing more than 5000 ministers of the gospel, and more than 6000 christian churches, had expressed it as their solemn and deliberate conviction, that the traffic in ardent spirit to be used as a drink, is morally wrong; and that it ought to be abandoned throughout the world. In this state of things we commenced the labors of the past year.’ p. 4.

‘More than 7000 Temperance Societies have already been formed in the United States, embracing, it is supposed, more than 1,250,000 members. These persons, who are of all ages, from 12 to 90 years, of all varieties of condition, profession, and employment, know by experience, that ardent spirit is needless; and multitudes of them know that it is hurtful, and that men are in all respects better without it. Of course it is wicked to drink it, or to furnish it to be drunk by others. And the conviction of this truth is rapidly extending among all classes of people. More than 3000 distilleries have been stopped; and more than 7000 merchants have ceased to sell the poison. Yet there are some, who wish the use of it to be continued, and who strive to believe according to their wishes, who assert that such statements as the above are not true; and that there is as much spirit drunk now as ever. Mr. C——, a large brandy merchant in New-York, lately met an active friend of temperance, and said to him, “Why are you publishing such

accounts about people giving up the use of spirit? there is no truth in them; there is as much drunk now as there ever was." "I have got," said Mr. C——, "a complete answer to that, and one that will convince you, that what you have said is not true. You know Mr. F——" (a man famous for the accumulation of property,) "don't you?" "Yes." "Well, I met him yesterday on this very spot, and he said to me, Mr. C—— What are you doing? Why do you publish such accounts about ardent spirit?" "I told him, to induce people not to drink it." "Well," said he, "you are ruining my business. I used to sell forty thousand dollars worth of copper for stills to the people of Connecticut in a year; and now I don't sell five hundred. You are ruining me." "And that, Mr. ——, is the answer to what you have said." A diminution of thirty-nine thousand five hundred dollars worth of copper for stills, in a single state, in a year, does not look much like there being as much ardent spirit made as ever. And if it is not made in as great quantities, it is not drunk. "I met a number of stills," said Mr. ——, of Connecticut, "on their way to the brass-foundry, to be melted down for andirons, etc." Thus implements of death are converted into implements of utility.

More than 1000 vessels are now afloat on the ocean in which ardent spirit is not used. And though they visit every clime, and at all seasons, and many of them actually go round the globe, the men who navigate them are in all respects better than when they used it. So manifest and great has been the increase of safety to property and life, that an Insurance Company in Boston has agreed to return five per cent. on the premium of every vessel which has been navigated without the use of spirit. This is done for the purpose of pecuniary gain. And facts abundantly prove, that ninety-five per cent. of the premium on vessels in which none of the men use intoxicating drink, would be much more profitable to the underwriters, than one hundred per cent. on vessels in which they use it.

A gentleman in one of our seaports, who has had great opportunities for observation, and has paid special attention to this subject, writes,— "I am happy to see a movement in the Insurance Offices in your city. Let them generally offer a premium for temperance ships, and it will be of immense pecuniary advantage to all concerned. I have been a Notary Public, and the only one in this port, for fourteen years, and have had to extend protests for many wretched vessels, and can with truth say, that in more than a moiety of the cases, the disaster would not have happened if no rum had been on board." pp. 14, 15.

'More than 10,000 drunkards have, within five years ceased to use intoxicating drink. And when sober men all set the example, and treat drunkards kindly, it has been found comparatively easy to induce them to follow it. More than thirty such cases have occurred in a population of less than 3000 souls.' p. 17.

The decisive manifestations of God's providence, in connection with the temperance reform, prove it to be, in a peculiar manner, the cause of God, signally sustained by his own right hand, and

by his holy arm. Nothing can be more directly at war with the rise and progress of religion in the soul, than the employment of such means as tend to stimulate our evil propensities, to rouse into action all that is contentious in the nature of man, and to weaken our powers of reasoning, and our habits of holy contemplation. What, in the name of common decency and common sense, can be more thoroughly absurd, than the conduct of any man who is in the habit of putting up prayers to the Lord, to lead him not into temptation, and, after the presentation of such petitions, swallowing an antidote, in the shape of a dram! Of all those incalculable benefits which may be expected from the temperance reform, the more precious part have an obvious relation to our future state. If drunkenness be the forerunner of crime, in every variety of form; and if *earthly* punishment and *temporal* suffering are the least to be apprehended; the principles of this holy cause, and of vital piety, may be expected to go forward in company together. In this connection, we entirely assent to all that is contained in the following extract:—

‘Every reformation from sin and death, to be successful, must be prosecuted in the spirit of the gospel; by motives drawn from the cross of Christ, and with reference to eternity. Nothing else takes hold of the moral nature of man, with a grasp strong enough to control it. And this is peculiarly the case with regard to the temperance reformation. No general and strongly marked progress was made on this subject, till it was taken up and prosecuted in this manner. And none will continue to be made, after this manner of prosecuting it shall cease. The light of the knowledge of the glory of God in the face of Christ Jesus, is the only light powerful enough to dispel the darkness; and the love of God in the gift of his own Son to redeem men from all iniquity, is the only motive strong enough to lead them to forsake it. It is so in this country. It is so in England. It is so in Russia. It is so every where. Hence the anxiety which the philanthropist feels, that Christ should be the soul of every temperance tract. He must be the soul of every temperance effort, that will be generally and permanently successful. And the more men become enlightened, and his love reigns in their hearts, the deeper will be this conviction in the minds of all who labor in this cause.’ p. 35.

Without the least disparagement of the full force of these excellent remarks, it may not be improper to observe, that among that numerous body of men and women, whom it is our wish to persuade, there are not a few, “*qui hærent in cortice*,” and whom the letter killeth; patients who can be persuaded to swallow a bolus of considerable size, under the name of a *tale*, yet who would strain at the smallest *pillula*, under the name of a *tract*. We know an irritable personage, who followed a distributor with his horse-whip, threatening him with chastisement for throwing a *tract* at his door;

but who became entirely appeased, when assured, that it was nothing but a *tale*. It is surely justifiable to gild the pill, and render the medicine as palatable as we consistently may. It is our great object to persuade. If we have reason to believe, that any thing in our style of arguing, or in our phraseology, or in certain characteristic terms or peculiar expressions, which we employ, is a stumbling-block in the path of a weaker brother; it is the part of wisdom to remove the obstruction as soon as possible. In the apostolic sense, let us be all things to all men, without any abatement of our efforts, or any diminution of our zeal, or the slightest departure from our principles. There are some of our christian brethren, who seem almost to believe, that man and man are so distantly related to each other, that Paul should insist upon drowning, rather than consent to be drawn out of the water by the hand of Apollos. The employment of a single expression, which has become almost characteristic of some particular denomination of christians, is quite sufficient to produce an immediate alarm, and the cry is heard from one end of the camp to the other,

———“*Timeo danaos, et dona ferentes.*”

We turn over the leaves of this report, with a constantly-increasing conviction of its importance. We earnestly recommend a careful perusal of its valuable pages, to all classes and conditions of men. The political economist will find them replete with matter for grave reflection. The patriot will be taught to tremble for his country, and perceive, in the diffusion of ardent spirit over this earth, a course exactly equivalent to that of sowing the wind, with a rational prospect of reaping the whirlwind. The *professing* christian, who tries hard to serve God and mammon, sitting in his pew, with unvarying regularity, upon the sabbath day, and selling rum during the rest of the week, will perceive the madness and folly of his unchristian and inconsistent career; and that a single day of lip-service to the Lord, is but a sorry offset, for six days devoted to THE SERVICE OF THE DEVIL. The veriest drunkard, who can be persuaded, in a sober moment, to turn over its profitable pages, may be awakened from the lethargy of despair, and become convinced, by the example of many others, that the path of reformation is equally open for himself. The philanthropist, the christian, the cold-water man, will perceive the finger of the Lord, in this holy work; and ere he quits the field of his labors here, obtain, from the heights of Pisgah, a glimpse of the brightness which lies upon the valley beyond.

It is not possible, in the compass allotted to our remarks, to render justice to the character of the Seventh Report of the American Temperance Society. There is no part of it, however, which appears to involve considerations of a more important or a more

delicate nature, than that portion of the report, which refers to the subject of legislation, and which is, substantially, a recapitulation of a part of the preceding report. We shall give the extract entire, with a few comments of our own.

‘In the Sixth Report, which was designed to be the third in the permanent series, and was stereotyped and paged accordingly, it was shown, that the making or continuing of laws, to authorise the traffic in ardent spirit, by licensing men to pursue it, is also an immorality. As the drinking of it is immoral, and the furnishing of it immoral, it follows of course, that the making or continuing of laws to authorise this traffic, by licensing men to pursue it, and thus throwing over it the shield of legislative sanction, is also immoral, and ought to be abandoned. It was shown in that Report, that men have no moral right, even in a state of nature, to traffic in ardent spirit, or to authorise others to do it; and that they cannot do either, without violating the law of God; that they do not, and that they cannot acquire such a right, by entering into society, and forming civil governments. It was shown, that such traffic is inconsistent with temperance; a violation of the first principles of political economy; tends to impair the health, derange the intellect, and corrupt the morals of the community: of course, that it is a *sin*, the sanction of which, by making or continuing laws to license men to pursue it, is necessarily wrong. And not only were these truths proved, but the principles in the nature of man, and the government of God, were illustrated; and the reasons exhibited, why the above mentioned evils ever have resulted, and, while it is continued, ever must result, from that nefarious traffic. The conclusion was, that those who understand this subject, and yet are instrumental in making or continuing laws, which sanction this traffic, by licensing men to pursue it, will, at the Divine tribunal, and ought, at the bar of public opinion, to be held responsible for their effects.

But to this view there were two objections. The first was, “That the sale of ardent spirit should be licensed, in order to restrain and prevent it.” To this it was answered, “that the licensing of it for half a century, had not restrained and prevented it; but that, under such license, it had continued to increase, until it had well-nigh proved our ruin. It was also stated, that the licensing of sin is never the way to prevent or restrain it, but is the way always to sanction and perpetuate it. It teaches the doctrine, that, if practiced according to law, it is right,—a doctrine which is false and fatal. It tends to prevent the efficacy of truth and of facts in producing the conviction, that, whether legal or illegal, according to human statute, it is nevertheless wicked. And, of course, the laws which license it are wicked laws.”

The other objection was, “That if legislators do not license men of conscience to sell ardent spirit, men of no conscience, in such great numbers, will sell it, that the evil will be overwhelming.” To this it was answered, “That it is not necessary to license counterfeiters, to prevent the community from being deluged with base coin. It is not necessary to license gamblers, or swindlers, in order to prevent the community from being overwhelmed with their mischief. No more is it

needful to license men to sell ardent spirit. If wicked men, in opposition to the influence of moral means, will prosecute a wicked business, which corrupts our youth, wastes our property, and endangers our lives ; the community, in this free country, this land of liberty, have the power and the right, without licensing iniquity, to defend themselves from its evils. *This opens the door, and the only door which truth and duty ever open, for legislation with regard to sin ; not to license and sanction it, but to defend the community from its mischiefs : and in such a manner as is best adapted to deter the wicked from transgression, and promote, as far as practicable, their good, and the good of the community.* And this is the change in legislation with regard to the sin of trafficking in ardent spirit, which the cause of temperance, of patriotism, of virtue, and of God, now imperiously demands. Treat this vice as other vices are treated, and there will be no difficulty in branding it with infamy.

Let legislators, chosen by the people, and respectable in society, license any sin, and it tends to shield that sin from public odium, and to perpetuate it, by presenting for it a legal justification. ‘ He that justifieth the wicked, and he that condemneth the just ; even they both are an abomination to the Lord.’

Let all sanctioning by law of this abominable traffic, be forever abandoned ; and if the rising indignation of a deeply-injured and long-suffering community does not sweep it away, and men are still found base enough, to continue to scatter the estates of their neighbors, to fill our alms-houses with paupers, and our penitentiaries with convicts ; to make wives more than widows, and children doubly orphans ; to decoy our youth, and sink them to a premature and ignominious grave ; the people, if they choose, by the arm of legislation, can undertake the holy, righteous, and indispensable work of *self-defense*. And as all political power is in their hands, it will be found to be a work which is practicable. The wisdom of legislators, chosen without the aid of ardent spirit, and the patriotism of statesmen, who do not use it, or rely upon it for support, but who rely on the righteousness of their cause, the good sense and virtue of their constituents, and the gracious aid of their God, will be abundantly sufficient to the exigency of the case. If necessary to protect our property, our children, and our lives, and there is no other, or no better way to do it, how perfectly easy, and how perfectly just, whenever the people generally shall desire it, to indict at common law, the keeping of a grog-shop, as a public nuisance ; or to provide by statute, that those who make paupers shall support them ; and those who excite others to commit crimes, shall themselves be treated as criminals. And in the necessary, the magnanimous, the glorious work of legal self-defense from an evil, which, in defiance of public sentiment, of reason, religion, humanity, and of God, would roll over earth a deluge of fire, and annihilate the hopes of the world, legislators may expect, in proportion as the subject is understood, the united and cordial support of all good men.’ pp. 39-41.

Here is abundant matter for serious reflection. Petitions to the legislatures of several states, have already been presented from nu-

merous bodies of highly respectable individuals, upon this interesting topic. Some of these petitions have asked nothing more than a repeal of all existing license laws. Such petitions, in one or two instances, have come from highly respectable sources, entitling the opinions of the petitioners to a respectful consideration. After much patient investigation of the subject, and a careful comparative analysis of the license laws of almost all the states, we hesitate not to express our full and decided conviction, that a *mere repeal* of all existing license laws for the sale of ardent spirit, would be a most injudicious and mischievous measure. Suppose it should prove so, the petitioners reply, it is only an experiment; let us try it for a twelvemonth; we can try some other legislative provision, if the *mere repeal* should prove as you predict. We rejoin, that the friends of temperance, by asking for a series of ineffectual movements on the part of the legislatures, will diminish the confidence both of the legislature and of the people at large; that, so far from anticipating the least possible good, they clearly foresee incalculable evil, from the *mere repeal* of these laws; that the case is perfectly intelligible; and that a *mere repeal* of the license laws would be about as effectual, as an exacerbating lotion, when the palpable character and virulent condition of the cancer imperiously demanded the cautery or the knife. Procrastination, in such a case as this, is not only the thief of time, but of human life, and human happiness; and we object to any measure, by way of experiment, which will consume time, and which, in our opinion, savors so strongly of sciolism, while a plain and sufficient remedy is at hand, in which we have the most perfect confidence. But we rely, say the petitioners, upon the efficacy of the common law; these offenders shall be indicted for an offense, committed, *contra bonos mores*. The common law, we again reply, is, in the words of a distinguished civilian, *meretrix communis*, and may be brought to serve the turn of him, who will pay most for her favors. The earliest colonial and provincial legislation recognized the licensing provisions of the mother country. For more than two hundred years, this traffic has been sanctioned by the laws of the land. Individuals of the highest respectability, through all that period, have been engaged in this lucrative business. Can it be supposed, that an act, legalized so long, and committed by so many thousands of respectable individuals, will be generally viewed as an offense, indictable at common law? The grand jury of one county may perhaps be induced to find bills, and the grand jury of an adjoining county will not. In the first named county, the traverse jury drawn from one town will convict, and those from another town will acquit. The charges of judges will be not less variant, according to their respective views of the applicability of the common law. From the very nature of the case, the greatest embarrassment will

attend the collection of evidence. Under the system which the petitioners propose to introduce, every person may sell rum, at his peril. Again, under the proposed system, while the facilities will be multiplied many hundred fold, it cannot be in the contemplation of the petitioners, to indict a man for drinking a glass of rum, nor for drinking two or three. Until he became drunk, and did mischief, it is not easy to perceive, in what manner the common law could be brought to bear upon his case. To be sure, the executive committee of the American Temperance Society believe it to be *contra bonos mores*, to drink ardent spirit in any quantity ; and so do we. But this is of no importance. An ordinary jury would not be very likely to convict of drinking, though they might be of drunkenness. Look, then, steadily at the consequence of such a condition of things ! What a multiplication of the means of temptation ! Instead of one or two dram-shops in every street, in certain streets there would be a dram-shop in almost every dwelling ! Upon some of these petitions, it is true, we have noticed the names of highly respectable men ; but we have also noticed there the names of others, whose characters, occupations, or connections, have led us to marvel, by what means the cause of temperance had merited the assistance of such auxiliaries. There may be wisdom in the cautionary adage, which teaches us, occasionally to pray for protection from our friends !

We say to these petitioners for a *mere repeal* of the license laws, What is the end, and what is the aim of your petitions ? Do you look upon this traffic as a *sinful*, as an *immoral traffic* ? Undoubtedly you do, or you would not point to a prosecution under the common law, as a means of *punishment*. If such be your views, they entirely correspond with our own. We say, that the traffic is sinful and immoral ; and we desire to see an end of it, quite as sincerely as yourselves. What, then, in the name of a distinction without a difference,—what prevents you from uniting with us, in asking the legislatures for statutes, in their respective states, making the traffic in ardent spirit A PENAL OFFENSE ? Thereby, we shall obtain the very thing which each of us professes to desire ; we shall repose upon a certainty, and not embark upon the unknown waters of an experiment ; we shall gain our end at once ; we shall work forward, by a rule of universal application ; and not depend, as you propose, upon the various and often directly contradictory decisions of innumerable petty tribunals.

We hold the opinion, distinctly, that the legislatures of the states ought to enact laws, repealing all former license laws, for the sale of ardent spirit, and *making the traffic in ardent spirit a penal offense*. There is but one question to answer, for those who have settled their premises by the light of reason, and are willing to go forward under the direction of their consciences, and without any fear of

their conclusions: IS THIS TRAFFIC MORALLY WRONG? We should be pleased to argue this question here, on other grounds than those assumed in the report. Time and space forbid. We refer to the report itself, for a perfectly irresistible argument, that the traffic is *morally wrong*. If the traffic be *morally wrong*, it is not so, simply because it is a slight deviation from the rule of right: but it is *morally wrong*, because it conduces directly to the production of all that is awful in human calamity, all that is loathsome and deplorable in crime, all that is tremendous in eternal punishment. It is the great master-key to the gates of hell, and the chambers of death. It is the prime minister of nine-tenths, in the opinion of the late lamented Mr. Wirt, of all our domestic misery. It is notoriously the chief disturber of all our civil, moral, religious, and political relations. It offers not the slightest imaginable good to the community, as an offset for all this tremendous aggregate of ill. Yet we approach our legislative assemblies with fear and trembling, upon this momentous question; and, with the sum total before us, of all the evils we have described, resulting from this cruel and unchristian occupation, we *doubt* if it be yet time to ask for its prevention by the passage of a penal law! To steal a sheep, is a *penal offense*. To shoot a partridge, or catch an alewife, at particular seasons, in certain states of the Union, is a *penal offense*. In some of them, it is a *penal offense* to cast a paste upon the ponds and rivers, made of the poison berry of the *cocculus indicus*, to intoxicate the fishes! Yet it is not a *penal offense* to vend a poison, to intoxicate our fellow-creatures, and to beggar their families, and bring them down, perhaps, with their brown hair, in the spring-time of life, into the drunkard's grave.

A ragged and shivering little starveling is brought before the magistrate, for stealing a penny-loaf from a grocer's window. This is, of course, a *penal offense*. The grocer himself is the informer; the testimony is perfectly conclusive; and the judge is about to sentence the little wretch; when some kind-hearted counselor offers the following considerations, in mitigation of the offense:—This child is the oldest of a miserable group. Their mother is an incorrigible sot; their father lies low in the drunkard's grave. Upon the morning when the little culprit committed this act of petty larceny, the mother lay drunk upon the floor, and her children were crying around her, from cold and hunger. The elder boy, unable to bear the contemplation of their misery any longer, rushed forth from the hovel. He was resolved to obey that paramount law of nature, which teaches us the principle of self-preservation, even in disregard of the laws of the land. He seized the penny-loaf at the grocer's window; and, returning speedily to the den of wretchedness, he cast the unexpected boon before the

miserable group, and bade them eat and live. He partook not himself; the very consciousness of the crime he had committed, and the fear of detection, supplied a more engrossing and oppressive feeling than that of hunger. The last morsel was scarcely consumed, before the officer of justice entered the door; the offender was pointed out by the grocer, who led the way, and conducted before the public tribunal. In the very midst of such misery as this, and with the motive of the criminal before us, there is something to soften the heart of man, though we deny not, that the act is a *penal offense*. But the tale is by no means told. This little circle, now utterly fallen and forlorn, is the wreck of a family once prosperous, temperate, frugal, industrious, and happy. We have seen them, upon a sabbath morning, walking to God's holy temple in company together. The father, strange as it may appear, was once a member of the church. The very first drop of that powerful tincture of destruction, which he ever drank, and which conducted him through the paths of corruption to the grave, he received from the hands of another church-member, the very grocer who now pursues the starving child of his former victim, for stealing a penny-loaf! But this is a *penal offense*. The farm was encumbered; the community had turned its back upon the miserable victim of intemperance; the church had expelled its offending member; the wife had sought, in the same tremendous remedy for all-distracting care, an oblivion of her domestic misery; home had become a hell, whose only outlet was the grave. All this aggregate of human wretchedness was produced by this very grocer. He has murdered the father, brutalized the mother, and beggared the children. The whole text and context of this continued and complicated wrong, the destruction of a happy family, is **LAWFUL AND RIGHT**; the theft of a penny-loaf, by a starving boy, from that very shop, where his wretched father had laid down his last farthing, for rum, is **A PENAL OFFENSE**!

The principal obstruction in our way, while we solicit the legislature for the passage of such a law, making the traffic a penal offense, lies in our personal, pecuniary, and political relations, and not at all in the quantity or quality of our logic. If the getter of gain, and the seeker of political aggrandizement, could win riches and honors as surely, by promoting the passage of such a law, as they can by selling rum, and favoring the passions and appetites of the people, the law would speedily be passed. Among the nominal friends of temperance, there are covert enemies, whose influence is more pernicious "*in the council*," than it would be, if they were open foes, in the open field. Their opinions are always compounded, with selfish admixtures. They are afraid of going "*too fast and too far*," not for the glory of God, and the benefit of

man, but for the well-being of their political and pecuniary relations. This is holy ground, and it behoves us to put off our shoes.

This cause is the cause of God ; and it is our duty to inquire, not, what is most agreeable to "*our constituents*," the people, but, what is most acceptable in the sight of Him, who is of purer eyes than to behold iniquity ?

ART. VII.—THE PRESENT STATE OF METAPHYSICS.

[We are indebted for the following article, to the REV. LEONARD WITHINGTON, of Newbury, Mass., who wishes it to be considered as expressing simply his own opinions.]

WHAT Socrates said of the natural philosophers of his time, may now be applied to the authors of new systems of mental philosophy : "they not only do not agree among themselves, but they appear actually mad and raving to each other."* It is obvious, that Mr. Locke considered the doctrine of innate ideas, held by his predecessors, as the height of philosophical absurdity : and Locke, in his turn, has been represented as dreaming over the doctrine of personal identity ; and as even erroneous in the broad proposition,—the foundation of his whole system,—that all our ideas are derived from sensation and reflection. President Edwards regarded the Arminian views of the determination of the will, as absurd and impossible : and Edwards himself has been accused of a strange oversight,—as not distinguishing between moral and physical causes, considering a motive as acting on the will, just as attraction or electricity acts on matter.† Nothing can be more wild and mystical, than most of the German systems, as for the first time they strike the mind of an uninitiated Englishman or American. Mr. Dugald Stewart's opinion of Kant, (the idol of his own school in Germany, and who has, perhaps, poured his spirit over the nation more than any man,) is well known. "As to his works," says he, "I must fairly acknowledge, that, although I have frequently attempted to read them, in the Latin edition, printed at Leipsic, I have always been

* *Memorabilia*, Lib. I. Chap. i. Sect. 13.

† "When they would represent this influence of moral motives as arising from a physical necessity, the very same with that which excites and governs the motions of the inanimate creation ; here they confound nature's distinctions, and contradict the very principles they would seem to have established. The source of their mistake is this, that they imagine a similitude between things which admit of no comparison,—between the influence of a moral motive on mind, and that of mechanical force upon matter. A moral motive and a mechanical force, are both indeed causes, and equally certain causes, each of its proper effect ; but they are causes in very different senses of the word, and derive their energy from the most opposite principles."—*Bishop Horsley's Sermons*.

forced to abandon the undertaking in despair ; partly from the scholastic barbarism of the style, and partly *from my utter inability to unriddle the author's meaning*. Whenever I have happened to obtain a momentary glimpse of light, I have derived it, not from Kant himself, but from my previous acquaintance with those opinions of Leibnitz, Berkeley, Hume, Reid, and others, which he had endeavored to appropriate to himself, under the deep disguise of a new phraseology.* If one metaphysician finds it so hard to comprehend the system of another, with what despair must we ordinary readers lay presumptuous hands on these recondite books ! Dr. Brown has treated with deep disdain, some of the opinions of Reid, affirming, that he did not understand in Locke, the doctrines he presumed to overthrow : and Brown, in a late article in the Edinburgh Review, has had a fair portion of retaliation. Such is the progress of this science, and such the fate of its authors. As in Greenland, the shivering inhabitants, in their long night, commensurate with the season, are doomed to see the morning apparently ushered in with a mock-sun, which, glimmering for a while, retires, and leaves them to their frosts and shades ; so has the world been deluded by these professed enlighteners of our inner nature. They are witnesses, who, with whatever delusions misled, or with whatever falsehood they speak, will never prejudice the cause to which they are summoned, if they are never credited until they are found to agree.

There must certainly be some defect in a science which is thus incomprehensible to the mind of its acutest professors, and where systems chase each other down, like the shadows of the clouds on the summer plain. Aristotle reigned in the schools for two thousand years ; not, however, as an investigator of mind alone. His natural history, his criticism, his political speculations, helped to elevate him to his supreme reputation. But since his day, it may truly be said, that metaphysical writers have "*vernal lives, which blossom but to die.*" Leibnitz and Descartes, on the continent, Locke, in England, and Edwards, in our own land, have had the longest reputation. But the authority of all these high geniuses is evidently on the wane. Men begin to dare to question their authority : and, as it has often been remarked in history, that there is but a step between the dethronement and death of a king, so it is with a metaphysical writer ; he must be adored as the oracle of nature, or despised as the author of jargon and darkness. The moment he totters, he falls forever. What is the reason of all this ? Is it, that these writers have been playing with the credulity of mankind ? Is it, that they write with a purpose not to be un-

* Philosophical Essays, p. 98.

derstood? Are they moral jugglers, who cheat our eyes with vanishing phantoms?

“ Thus I hurl
My dazzling spells into the spongy air
Of power, to cheat the eye with blear illusion,
And give it false presentments.”

Or is it, that the science itself eludes the grasp of the human mind? Certain it is, that a history of all the speculations in this department, would be as great a collection of moral monsters, of all sizes and shapes, and hideous forms, as were seen statues of different kinds, by Brydone, in the garden of the Sicilian nobleman.*

“ Ulmus opaca, ingens: quam sædem Somnia vulgo
Vana tenere ferunt, foliisque sub omnibus hærent
Multaque præterea variarum monstra ferarum
Centauri in foribus stabulant, Syllæque bifformes,
Et centum geminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisque armata chimæra:
Gorgones, Harpyæque et formæ tricornis umbræ.”

We should have one philosopher, saying, that the soul was air, and another, that it was fire, and another, the concord of a harmonious tune. We should have Hobbes, with his doctrine of necessity, and Bramhall, with his liberty, and a third set of reasoners, striking a balance between them. We should have Berkeley, with his world without matter, and Hume, with his world without souls, and the Chinese philosophers, combining both,—a world without matter or spirit. We should have Kant, with his time and space, as qualities of the mind alone,—his pure reason, with all its transcendentials. We should have enough to make a reasonable man distrust the whole science, and weep or laugh over the vagaries of his fellow-beings, as the spirit of pity or of satire happened to predominate in his breast.

There are two special reasons, among many subordinate ones, why this science is so fluctuating, and, in all its rational forms, appears so absurd to proficients in different schools.

In the first place, language is approximative, and never can fully express the nature of things. When a man applies a word to an internal operation of the mind, there is always something there, which, in his conception, answers to it. But it will ever be doubtful, whether the word conveys the same precise conception to his neighbor; and if he should present to him the same conception or notion, it still remains a question, whether this is the best word to convey it. Fixing on the precise terms to convey a mental operation, has always appeared to us, (if the reader will allow so homely

* See Brydone's Travels.

a comparison,) like putting a cover on a tin pail, when the opening of the same is almost too small to receive the cover. Just as you have made it fit exactly on one side, (the object of your present attention,) you find it flies out on another; and thus several hands, in successively attempting to put it on, but change the place of the chasm. This is exactly what metaphysicians have been doing, in overthrowing each other. The predecessors of Mr. Locke, imagining that they saw a certain class of truths, in which all men agree, as soon as they understand them, and which are adopted as maxims, called these truths *innate*, that is, not necessary to be proved by reasoning. But Mr. Locke, finding that the word *innate* might be construed to mean a great many absurdities, denied the existence of such innate ideas. No doubt the existence of innate ideas was an absurdity, in the sense in which Locke chose to understand the term; and it is very probable, that it was a truth, in the sense in which it was used by its first advocates. They had a reality floating in their minds, when they affirmed it, and Locke had a reality floating in his mind, when he denied it. The language is approximative to invisible ideas, and therefore it may always be disputed, and always misunderstood. For this reason, we regard it the most vulgar of all literary wisdom, to innovate in the vocabulary of mental philosophy. For, no language being accurate, and the first language being tied by custom to the broadest and best-defined mental operations, which first met the notice of observers, he who innovates, with a hope of being more accurate, will find, that he has adapted the cover to one side of the pail, and having left an opening on the other side, he will leave a place for others to innovate on him.

The other reason why metaphysics is so perpetually changing, is, that it has so little to do with practical life.* There never was a greater error than that uttered by Hume, that these internal

* Perhaps it may be proper here to say what we mean by metaphysics. The radical idea of this word, according to the *usus loquendi*, in modern times, seems to be a more acute and subtle insight into the mind, and its faculties, than suffices for ordinary life. Cicero and Burke, Homer and Shakspeare, all speak of the mind,—its powers and passions; but no man thinks of calling them metaphysicians, because they take the broadest views expressed by common language, and found all their remarks upon them. But when a man professes to look closer, to form a new classification, to distinguish with more minuteness than is necessary, or known in common life, he then becomes a metaphysician. The etymology of the word is well known, and clearly exemplifies our explanation of it. Aristotle first wrote on material philosophy, and entitled these books *Φυσικά*, or physics. He then, supposing it to be the most difficult, treated of the mind, and entitled his books *μεταΦυσικά*, metaphysics; that is, subjects which were superphysical, to be studied *after* (*μετα*) them, as being more difficult. We shall find, that Mr. Locke had this meaning in his mind, when he says, Essay on the Human Understanding, B. IV. Ch. v. Sec. 11, "Moral truth, is speaking of things according to the persuasion of our own minds, though the proposition we speak agree not to the reality of things: metaphysical truth, is *nothing but the real*

inspections of the mind, these nice disquisitions, similar to his own, on man and the mental powers, are useful to the orator and the poet, just as a knowledge of anatomy may be useful to the statuary or painter. For, in the first place, the comparison is unfortunate; it being not true, that the knowledge of anatomy is or can be of much importance to the statuary or painter; and secondly, How little have disputes of metaphysicians had to do with any principle, which a man in practical life has had to apply in nerving the intellect, or moving the heart? Even when true, the principles of the metaphysician lie so far back in man's interior nature, that the practical man has nothing to do with them, in any of the great purposes of life. It is like the chymical properties of the water, compared with those properties, which are useful to the boatman. It is true, we have no doubt, and may be proved by a double course of experiments, the analytic and synthetical, that water is composed of two gases, mixed in a certain proportion. But when the boatman plies the oar, or uses the sail, he never thinks of this discovery. The navigation of boats was as perfect before it was known, as it is now, and is not at all affected by the knowledge of the chimist. It is now some twenty years, since we were put to study Locke at one of our colleges. Locke is certainly one of the clearest, the most practical, the least dreamy, of all the metaphysical race; and it is astonishing, how little we have had occasion to apply any one principle taught in his copious pages. Whenever any remark has come in our way, it has never emanated from the essentials of his system. It has always been one of those supernumerary flowers, which every sensible writer scatters in his path.* *Mixed modes, association of ideas, identity, and diversity*, are sounds, that have long since died on our ears.

existence of things." What he supposes, requires a much closer inspection to be seen. There is another use of the word, *above nature*, *μεταφυσικά*, *supernatural*, as when Lady Macbeth speaks of the *metaphysical aid* by which her husband was to be crowned, that is, the aid of the infernal powers, of which the witches were the agents. The general meaning of the word, as we understand it, is a view and classification of the mental powers, more subtle than poets, historians, orators, politicians, lawyers, traders, merchants, and (we wish we could add) theologians, have thought it necessary, for their purposes and proofs, to take. It is a science which, rejecting the language formed by the classifications made in the exigencies of real life, forms a new language and a new classification of its own: that is, it rejects sunshine for moonshine, art for nature, the experience of ages (for the common language is the analysis of ages,) for the experience of one man, and he a being who has spent his whole life in dreaming in a closet. The history of the science is its condemnation; and we need not add, (though it is our own individual opinion, and we wish to involve our brother reviewers in no heresies of our own private creed,) that we hold the whole tribe of metaphysicism, quasi metaphysicians, from Locke, with his glimmerings of good sense, down to Coleridge, with his glimmering darkness, of little worth. They all have some truth, but not growing out of their systems. A nightingale may sometimes sing on a crab-tree.

* Every writer, whatever his system may be, will scatter through his pages some remarks of common sense, which are extraneous to his system. Thus

But, as among the shades of the night, there are different degrees of darkness, so there is a different degree of clearness in the language and arrangements of these systems, all of which fall so much behind the other sciences in point of perspicuity. During the middle ages, we are told, that the most obscure and unprofitable controversies agitated the schools; questions, not only having nothing to do with practical life by the remotest inference, but of which a reasonable man could not form the most distant conception of the point at issue.

"Faith, gospel, all, seemed made to be disputed,
And none had sense enough to be confuted."

In modern times, however, metaphysicians have turned their attention to something more clear and intelligible. The age of a more rational science began, perhaps, with Descartes, was forwarded by Locke, and some, perhaps, would conclude, was completed by the Scotch philosophers. The moon has broke out from the clouds, and has shed a pleasing, if not a guiding ray, over the forests and fields, if not on the highway that leads us to our business and pleasures. But, alas, the fickle planet of the night seems to be again withdrawing her head behind her original veil of obscurity. Metaphysical speculations seem to be returning to their former mysticism. Either we are beginning to assume the prejudices of old men; or our minds are too feeble to keep pace with the sublime progress of the science; or our efforts have been unfortunate, and our books ill-selected; or the genius of cranioscopy laid her hand on our ill-fated skull, at the natal hour, and crushed in the protuberance assigned to these investigations: either some of these causes have existed, or all of them; or else metaphysical investigation is returning to the most idle mysticism, that ever amused and deluded the human mind. The only wonder about the business, is, that systems so vague, so dark, so recondite, so puzzling, and so unprofitable, should detain the attention and conquer the reason of beings, who profess to be descended from that Adam who gave names to beast, bird, and fowl, and not the shadows of a visionary imagination.

The reason of this progression into obscurity, is partly owing to the *nature of the science*. There are two views we may take of the soul. One is, to inspect the thing itself; to contemplate its general nature; to regard it as the instrument of thought, as

Stewart remarks, concerning Smith's work on the *Moral Sentiments*, that there are many observations in it, which the reader will find to be valuable and just, whatever he may conclude concerning the fundamentals. My meaning is, that all that I found practical in Locke, is of a similar character.

spiritual, immortal, sublime ; in a word, to regard it as ourselves,—the center of our own consciousness ; and from its general nature, to predict its several laws. Some mental philosophers would apply to the intellectual powers the same method which Aristotle says should be applied to all reasoning. “The whole,” says he, “meets our perception before the parts ; the whole, however blended and confused, is more perceptible and manifest than the parts ; therefore, in reasoning, we must proceed from the whole to the parts.” In like manner, Plato tells us, (See *Phædo*, sect. 34.) that he was tired of looking at things in their phenomena, which only served to blind his mental eye, as the natural eye is blinded by looking directly at the sun in an eclipse ; but as the sun may be seen through his image in the water, without detriment to the eye, so the operations of nature may be seen in their *reasons* : that is, not in their phenomena, but their abstract reasons, ἔδοξε δὲ μοι χρῆναι, εἰς τὰς λόγους καταφυγοντα, ἐν ἑκείνοις σκοπεῖν τῶν ὄντων τὴν ἀληθεῖαν ; and this was the sure method of arriving at truth. This method of investigating the mind, is certainly very comprehensive and sublime, if only possible, and very fascinating, whether possible or not.

But there is another method, and that is, to regard the mind itself as a substance wholly unknown ;—as a secret, too, which unites certain operations together ; to look at it wholly through the phenomena, and when we have registered these, and marked the uniformity, which is but a manifestation of its laws, to conclude, we have arrived at the limit of all that we can ever know. It need not be mentioned here, that Locke and Stewart have considered the latter method as the only true one, and their steady adherence to it, as their province and applause. Says the first of these writers, speaking of the mind, “Whence comes it by that vast store which the busy and boundless fancy of man has painted on it, with an almost endless variety ? Whence has it all the materials of reason and knowledge ? To this I answer, in one word, from *experience*.”* Stewart remarks, “By confining their attention to the sensible qualities of bodies, and to the sensible phenomena it exhibits, we know what discoveries natural philosophers have made ; and if the labors of metaphysicians shall ever be rewarded with similar success, it can only be by attention and patient reflection on the subjects of their own consciousness.” *Elements of the Philosophy of the Human Mind*. Introduction, p. 15.

Now both of these methods of investigation have their evils and advantages. The former method asserts, because it almost assumes, the high spiritual nature of man, and seems to give a dignity to the subject, which is inspiring to the human mind. But at

* *Essay on the Human Understanding*, Book II. Chap. i. Sect. 2.

the same time, it generates a philosophy, which hides its head in the clouds. It has no distinct object of investigation, and no fixed rules by which to proceed. It is too sublime to be definite, and too comprehensive to accord with the operations of life. On the other hand, the latter method is far more clear and intelligible. It is analytic ; and the close of the analysis always terminates in some fact, or series of facts : but after all, it seems to want something of the dignity of philosophy. It seems to leave the mind to the poor business of registering its operations. It is a kind of earthly philosophy, verging to sensualism ; and it has sometimes gone so far, as to blot out the immortal nature of man, and leave the soul to be nothing but a chain of impressions. The one of these kinds of philosophizing, is like going up to the summit of a lofty mountain, and seeing the wide landscape lying around you, with its clouds, hills, forests, rivers, lakes, rocks, dens, and caves, all thrown together in beautiful confusion, and lying too far from the baffled eye, to be classed or arranged ; the other is like putting your head to the ground, where you can see the marl-bugs and worms with the utmost precision, but at the same time are conscious, that your circle of inspection is narrow, and the objects presented hardly worth the recollection.

But, whatever may be the felicities or incumbrances of the two methods, it can hardly fail to be seen, on reflection, that they have a tendency to produce each other. After we have wandered long amid the indefinite sublimities of one system, it is a refreshment and a relief, to be allowed to contemplate objects, which, though small, we seem to understand. A man turns with satisfaction from seeing a distant vapor darkening the sea, and rolling in sublime confusion, to contemplate a pebble, whose shape and magnitude he can measure with his finger. On the other hand, it is exciting, it is ennobling, to turn away from the like facts of an analytic philosophy, from the cold contemplation of a succession of phenomena, to a philosophy which promises to unlock the essences of things, and subject the whole secluded universe to our grasp. Hence we will venture on this philosophic prediction, that, for long years to come, as for long centuries which are past, the pendulum of public opinion, in colleges and halls, as well as in the cabinets of metaphysicians, will continue to swing between these two general systems. Men, tired of being sublime and dark, will become definite and mean ; and, tired of being definite and mean, will return to be sublime and dark ; as the descending balloon touches the earth, and rebounds to the sky.

In which apex of this elliptical road we are now placed, no one can have been so inattentive an observer of the progress of this dark science, as not to know. For years, the mental philosophy, both in France and England, had been tending to lose its sublimity in nar-

row observation. We have been taught, that we know not the existence of the soul but by its operations ; it is not itself an object of immediate consciousness ; it has thoughts, designs, volitions, and desires ; it has ideas and impressions in abundance. But of the mysterious tie, which binds them together, we know but little ; and the tendency has been, to consider the soul as nothing, and its operations all. In morals, too, we have the utilitarianism of Paley, all terminating in facts, outward facts. All is as clear in such writers, as the cake of ice, broken from the cistern, and all is as cold, and (as some would say,) unimportant. But the speculations we have had from Germany, are aiming to give a mighty turn to this current of thinking. Instead of registering its operations, they dive at once into the depths of the soul ; instead of reasoning from phenomena, they ascend to the pure reason,—the faculty of the mind, which is not discursive ; that is, (if we understand them,) which lays no premises, and makes no conclusions, but sees eternal essences by a direct intuition, and is at once the organ and object of truth itself. This kind of philosophy, we believe, will owe its whole power (as some kinds of music, in a concert, derive sweetness from the strains to which they succeed,) to the particular juncture at which it is offered to the public mind, the defective systems which it follows, and especially to its action on some youthful and enthusiastic disciples.

These remarks have brought us to speak of one of its most popular defenders, SAMUEL T. COLERIDGE. As a philosophical theologian, or as a theological philosopher, (to catch his own favorite phraseology,) we hold him in small estimation. But let us not abuse the man, for he is now in his grave. The mind, which could set half the sensitive youth, between eighteen and twenty-five, a raving, is certainly a mind of some power. He was a poet of superfluous delicacy ; alive to the beauties of nature, which he painted with an affected exaggeration, always aiming at feelings more exquisite than had ever been expressed before ; of a genius *peculiar* rather than *original* ; a mind teeming with illustration, and a complete master of language and expression. He certainly has, in all his works, some tender and delicate paragraphs, and some profound observations on the human mind. But a quality which must forever ruin his reputation as a theologian, is, like many other professed authors in England, he writes for effect. He is always dancing on the slack-rope ; he is always ascending in the pictured balloon, with crowds around to witness and admire. In his literary efforts, there is a total want of intellectual sincerity. When he gives you the image of his own mind, it is to show you, that he is a peculiar ethereal man ; and hence, his images will meet their pictures in few other minds.

Of the truth of this last observation, he seems to be himself conscious ; for there never was a writer, who made such large demands on the reader's confidence. "Themes like these," says he, that is, the subjects on which he is about to treat, "not even the genius of a Plato, or a Bacon, could render intelligible, without demanding from the reader, *THOUGHT* sometimes, and *ATTENTION* generally. By *THOUGHT*, I here mean, the voluntary production in our own minds, of those states of consciousness, to which, as his fundamental facts, the writer has referred us." See *The Friend*, Essay II. Now, every reader knows by experience, there has never been a system of metaphysics, or a theory of taste and the passions, which has not produced a momentary conviction on the mind of the reader, just as when we read a medical work on pathology, we feel all the symptoms of the disease of which we read. The imagination is very ductile ; the apartments of the inner house are very dark and ill-defined ; and when a writer assures us he has been within, and it is *so* or *so*, we are apt for a while to credit him. But if, in addition to all this, he requires a *voluntary production* of those states of consciousness, on which he grounds his whole system, the consequence is inevitable,—he takes us wholly into his power. But, alas ! this transient consciousness will pass away. Nature will again draw her veil of darkness over the moral landscape, on which the artificial system-monger has shed his perishing light.

Mr. Coleridge makes such large demands on this *voluntary production of consciousness*, that he considers it as an actual objection to a writer, if his thoughts meet a reflection immediately in the reader's breast. We have always supposed, that true metaphysics, like true systems of taste, or true theories of morals, must be, as the poet says :—

"Something whose truth convinced at sight we find,
Which gives us back the image of our mind."

But the author of "*The Friend*," and the "*Aids to Reflection*," teaches us otherwise. Thus he says : "To similar impulses we must attribute the praises of a true modern reader, when he meets with a work in the true modern taste : videlicet, either in skipping, unconnected, short-winded, asthmatic sentences, as easy to be understood as impossible to be remembered, [Does he allude to Montesquieu and Rochefaucault ?] in which the merest common-place acquires a momentary poignancy, a pretty titillating story, from affected point and willful antithesis ; or else in strutting and rounded periods, in which the emptiest truisms are blown up into illustrious bubbles, by the help of film and inflation. [This is, perhaps, a glance on Johnson and his imitators.]

‘Aye,’ quoth the delighted reader, ‘this is sense; this is genius! this I understand and admire! *I have thought the very same a hundred times myself!*’ In other words, this man has reminded me of my own cleverness, and therefore I admire him. O! for one piece of egotism, that presents itself under its own honest bareface of ‘I myself, I,’ there are fifty that steal out in the mask of *truisms* and *ille-isms*.” The Friend, Essay IV. It may be true, that the smart and snappish style, imported from France, and rendered popular by Gibbon, deserves the censure of every reader; and it may be true, that some of the pompous sentences of the Rambler, in which common morality is dignified by the name of philosophy, may move the spleen of Mr. Coleridge. But it seems to us, that the authors of a false philosophy, who are understood enough to be confuted, and the teachers of an old morality, in a splendid dress, are both of them rather better than the sage, who is so deep as to escape the penetration of his readers, unless he can persuade them to a *voluntary production* of consciousness.

Mr. Coleridge can never be estimated, until we trace him up to his authors. We have heard it whispered, that he is a Platonist, deriving most of his principles from that divine philosophy. This is a mistake. He agrees with Plato, very much as some of the old allegorical interpreters agree with the bible; that is, they found words there, into which they infused their own conceptions; or very much as some of the later philosophers agreed with Homer; a refinement which Cicero ridicules. “*Et hæc quidem in primo libro de natura deorum: in secundo artem vult Orphei, Musæi, Hesiodi, Homerique fabulas accomodare ad ea, quæ ipse primo libro de diis immortalibus dixerit: ut etiam veterrimi poetæ, qui hanc ne suspicite quidem sint, Stoici fuisse videantur.*” Cicero de natura Deûm. Lib. i, Sect. 15. In the same way, Plato is rather made a Coleridgite, than Coleridge a Platonist. In order to shew this, it is only necessary to take the Platonic definition of an idea. It is well known, that Plato regarded all the objects of sense as shadowy and uncertain. They were not the objects of real knowledge, but they were made after a pattern, which, originating in mind, could be seen by mind alone. These were the objects of knowledge; expressions coming from the verb εἶδω, videlicet εἶδος, idea,—the objects of knowing. This is all the mystery there is about it. They are thus defined in his Timæus; an idea is, ἀγέννατόν τε καὶ ἀκίνατον, καὶ μένον τε καὶ τᾶς ταύτας φύσιος, νοατόν τε καὶ παράδειγμα τῶν γεννῶμενων, ὁκόσα μεταβολᾷ ἐντί. So in another place, τὰ γὰρ ἀσώματα κάλλιστα ὄντα καὶ μέγιστα λόγῳ μόνον, ἄλλῳ δὲ ἐδενί σαφῶς δεῖκνυται. An object of sight, according to Plato, whether seen or remembered, was an opinion, an object of intellect, that is, real knowing, (εἶδω,) was an idea, (εἶδος;) and as he believed intellectual patterns to precede visual forms, his philoso-

phy* on this point was tolerably clear. But how does Coleridge define an idea? "A distinguishable power, self-affirmed, and seen in unity with the eternal essence, is, according to Plato, an *idea*." The Friend, Vol. III. Essay 9. This is an exquisite specimen of Coleridgean darkness. A distinguishable power, (genus generalissimum,) self-affirmed, (meaning, nobody knows what,) and seen in its unity, (what sort of unity? and if perfectly united, how distinguished?) with the eternal essence, (what essence? the eternal reason in the abstract, or the eternal God?) is an idea. Go now, ye novices, pass the *pons asinorum*, and know forever what is the modern sense attached to the word *IDEA*.

Nor has this sublime writer borrowed his notions from those old English authors, whom he so often quotes, such as More, Cudworth, and the rest of the writers of the Platonic school, who resided at Cambridge at the close of the seventeenth century. They are no more like Coleridge, than Kant is like Hobbes, or Augustine like Dr. Paley. The true source of Coleridge's philosophy, (if it deserves that name,) is, the German metaphysicians, such as Kant, Fichte, Schelling; though it must be confessed, he is far more provident and wary than they. They were incautious enough to draw out their speculations into a system, fully developed, standing in battle-array, provoking attack, and liable to be overthrown. But their English disciple, more wary, and, in this, more wise, just gives us a peep of his speculations,—shows us his philosophy in fragments,—and thus avoids those objections which are always fatal to a false system, when fully seen.

We have time and space only to notice two features in Coleridge's philosophy, which we consider, if not absolutely false, yet erroneous and misleading.

The first is, the celebrated distinction between the *reason* and the *understanding*. This is a doctrine which Coleridge has borrowed from Kant. That celebrated philosopher, in his Critic of Pure Reason, had distinguished three sources of our knowledge,—sense, understanding, and reason. Sense is the faculty, which receives the matter of all the phenomena of nature. It is, therefore, passive; and it has only two modes or forms of receiving. It consists, therefore, of the two receptives, time and space. Understanding is an active faculty, that gives laws to nature; and reason is a faculty, which acts quite independently of time and space. The objects of reason are ideas, which not only do not exist in,

* The English reader will find an account equally true and poetic, of Plato's eternal ideas, in the first book of Akenside's Pleasures of the Imagination, beginning thus:—

"Ere the radiant sun
Sprung from the east, or mid the vault of night,
The moon suspended her serener lamp," etc.

but never can enter, time and space. This reason, it will be perceived, is a very high faculty, which is above sense, and above understanding, and plays its machinery in the upper garret of the brain. The system seems to be, so far as an American understanding can comprehend it, in some degree, not unlike Berkeley's; or rather, it is combining Locke's and Berkeley's systems together. A world, existing out of time and space, must be very much like Berkeley's world of ideas. At any rate, it will be seen, how closely the philosophy of Kant resembles that of Coleridge. "The sense," says he, "*vis sensitiva vel intuitiva*, perceives: *vis regulatrix*, (the understanding, in its own peculiar operation,) conceives: *vis rationalis*, (the reason, or rationalized understanding,) comprehends. The first is impressed through the organs of sense; the second combines these multifarious impressions into individual notions, and, by reducing these notions to rules, according to the analogy of all its former notices, constitutes experience; the third subordinates both these notions and rules of experience, to ABSOLUTE PRINCIPLES and necessary LAWS."* If the reader will look into the "Aids to Reflection," p. 142, Burlington edition, he will see a tabular view of the distinction between reason and understanding; a distinction, which one of the warm admirers of this new philosophy, declares, it is worth a whole life to impress on mankind; and which, if he is correct, we believe is not worth a jot more than it will certainly cost.

Two questions may be asked, respecting this important distinction. In the first place, Does it mean any thing? and, secondly, If it means any thing, what does it mean?

As to the first of these questions,—a question which the reader ought always to have on the tip of his tongue, when he peruses this author,—we shall candidly own, that we believe he had something more in his mind, than Ambrose Parey† had, when he pictured the salamander, and gave a recipe for her bite. We hardly ever heard a man bewildering himself about the operations of his mind, in a philosophy too deep for our inspection, or too high for our grasp, but what we believed, that the man had some object of consciousness floating before his mind, though perhaps difficult for

* Friend, Essay v. Vol. I.

† "The salamander is black, variegated with spots, star-fashion. The cure of his bite, is, to procure vomit, to loose the bowels with a glyster, and to give them (i. e. the bitten,) treacle and mithridate in potions."—*Parey's Works*, translated by Th. Johnson, London, 1634, p. 793. He then gives a picture of the salamander. As this name is now given to a kind of lizard, and as Parey's picture of the animal looks somewhat like a lizard, it is not improbable, that the imaginary animal, the salamander of fire, came from an inaccurate observation of nature. Somebody picked up some sticks, or chips, in which a lizard was found, put them into the fire, saw the animal crawl out, and then supposed it to be generated in the fourth element.

him to express, and impossible for us to understand. If a man, crossing a church-yard at midnight, assures us, with quivering lips and dilated eyes, that he has seen a ghost; it is no part of our philosophy, to attribute it all to imagination: we suppose he has actually seen a white stone, or a painted post. So when a man comes with some mental distinction, which we have never thought or heard of before, we suppose, there must be some crack in his mind, and perhaps in all minds which he has contemplated, and enlarged, until it becomes an important faculty, or phenomenon, in human nature. We might illustrate this point, by a ready example. Some of the Germans have a notion, that there is a strange kind of inspiration, a sort of prophetic spirit, by which some minds are led to predict the coming of great events, before they happen. It is a thought which poets have played with. Thus Shakspeare, in *Richard II*, makes the queen say, previous to her husband's return from Ireland and dethronement,—

“ I know no cause,
Why I should welcome such a guest as grief,
Save bidding farewell to so sweet a guest
As my sweet Richard: yet again, methinks,
Some unborn sorrow, ripe in fortune's womb,
Is coming towards me; and my inward soul
With nothing trembles.”—*Rich. II, Act ii, Scene 2.*

So in a translation of Schiller's *Wallenstein*, by Coleridge himself:—

“ As the sun,
Ere it is risen, sometimes paints its image
In the atmosphere: so often do the spirits
Of great events stride on before events;
And in to-day, already *walks* to-morrow.
That which we read of the fourth Henry's death,
Did ever rise and haunt me, like a tale
Of my own future destiny. The king
Felt in his breast the phantom of the knife,
Long ere Ravaillac armed himself therewith.
His quiet mind forsook him,” etc.

There is no end to the mystification, which a German imagination would throw around this fact,—for fact no doubt it is. But it may easily be explained, on the most natural principles. The mind often gets an impression from many little items,—atoms of evidence,—which produce a half-conviction, while the individual never pauses to state them to himself. Thus merchants will have an impression, that a man is going to fail in bankruptcy, and he does fail. Perhaps no one who fore-surmised the disaster, ever stated to himself all the various circumstances which led to that impression. In the case of the queen of *Richard II*, (supposing the painting of the poet to be fact,) she must have had a presentiment, the grounds of which she would hardly dare to state to herself, that the

wildness and improvidence of her husband would lead to some misfortune. And no wonder, that Henry IV, in the factions and heresies which tore his kingdom asunder, and knowing, too, that there were devotees of the church around him, who had consecrated, by the most awful rites of religion, their daggers to assassination, should see, in his anxious imagination, the *spirit of the event stride before the event*. When a mystic, therefore, talks about *animal magnetism*, and *natural inspiration*, we have only to look through his philosophy, to the real operations of nature, which his peculiar language amplifies and disguises. In like manner, we suppose, there is a real meaning to the distinction between reason and understanding, as the subject lies in the mind of this new school of minute philosophers.

But what do they mean? and how would an Englishman express the same thing? It will be recollected, by all who are acquainted with Mr. Locke's philosophy, that he points out two sources of our ideas,—sensation and reflection: sensation giving us all our conceptions of matter and its qualities, and reflection communicating the operations and properties of mind. That I have a will, a conscience; that I have hopes and fears, desires and aversions; all this I discover, by the mind reflecting on its own operations: and if it be true, that the man has any passions or feelings, any form of consciousness, or train of operations, not imparted to the brutes, why of course it must learn these operations by its own consciousness, or, in other words, by immediate intuition. Now we would respectfully ask, (for on such an author, it becomes not us to be dogmatical,) Whether Coleridge's reason, not discursive, in all its decisions appealing to itself, and having a direct aspect of truth, is any thing more than a reflexive mind, conscious of its own operations? Or, in other words, is it any thing more than the faculty by which we have these ideas of reflection? The whole mystery seems to be this: the mind sometimes turns its eye on the material world, surveys its operations, learns its laws, and makes its powers subservient to its purposes; and sometimes it looks inward on itself, learns its own powers, and surveys the agreement or discrepancy among its own ideas. The former of these operations, Coleridge would attribute to the understanding, the latter to the reason; but with about as much propriety, as a one-eyed man would call his eye two faculties, because it was sometimes turned towards the heavens, and sometimes towards the earth,—sometimes surveyed the land, and sometimes the sea. We have always held, before the books of Coleridge crossed the Atlantic, and we shall hold the same, when they are buried beneath all the waters of oblivion, that the simplest way of viewing this subject is, to regard the mind as one, though employed, as occasion demands,

in viewing phenomena of a different train,—the world without, and the world within.

Then, as to the mystical fact, that reason must be wholly absent or wholly present; that while a man may impair his understanding he must wholly lose or wholly retain his reason; what does it amount to? The premises of Coleridge's reason, (or Locke's ideas of reflection,) are laid in the mind,—in mental operations,—just as much as sweetness or bitterness are laid in the taste. If we take away, therefore, their existence there, we of course take away all perception of them, and all inferences from them. For example, let us suppose, what Mr. Coleridge supposes, that man alone, of all terrestrial beings, has a will to be moved by a motive; and that beasts, when they seem to decide, are drawn only by appetite. The lion snatches his prey, when he sees it immediately before his eye, but is incapable of being moved by a distinct invisible motive.* It is very evident, if this be so, that where there is no will, there can be no perception of it; no perception of its consequences; no feelings of praise and blame, which are effects of right or wrong decisions of the will. But any farther than this goes, why may not the mind perceive the agreement or disagreement of its own ideas with a greater or less clearness, according to the strength or weakness of its powers. We cannot understand, either, how reason, according to Coleridge's definition of it, can never be dis-

* Mr. Coleridge has, with his usual judgment, involved his philosophy with a fact in nature, about which neither he nor we know any thing; and, what is more, never can know. He views it all-important, in order to prove the distinction between reason and understanding, that he should show, that beasts, whatever surprising sagacity they may display, have no reason, though they may have abundance of understanding. A brute has no will, distinct from an appetite,—has no reason, distinct from understanding. He defines *will*, that which may be moved by a motive; and a motive is not an immediate benefit. Now every spider's web seems to confute this theory. A lion couches for his prey near some spring, it is said; and though it may be appetite which impels him, when hungry, to seize on his prey, yet it would seem to rise into a motive, when he so skillfully selects a place where his prey is so likely to be found. An elderly lady in Connecticut, of undoubted veracity, once told us a story of her horse: "The horse, sir," said she, "had more REASON (she had never read Coleridge,) and patience than some men. He had a very bad sore on his breast; he was very high-spirited and unmanageable; and whenever any person, a stranger, entered the stable, it was impossible to go near him; and yet that horse would suffer his master (her husband) to go to his rack and put a rowel through his breast, while every limb quivered, and he gave every sign of being in an agony of most excruciating pain. Ah, sir," said she, "he knew his master did it for his good; and he had more REASON than some men have." Whether the horse had reason, it is not necessary to say; but who has a right to say, that he did not act from a motive? The fact is, we know very little what God made the brutes for, or what he will do with them. Any argument derived from the capacities or incapacities of brutes, is founded so totally on our ignorance, that, in any philosophy but that of Coleridge's, it ought to go for nothing. But of his system, it may truly be said, *there is a place for every thing, and every thing is in its place.*

cursive, but must always be fixed. By the word discursive, we have always understood, in similar connections, the act of illation,—drawing inferences from premises. Now, supposing a man to have a conception of a pure triangle in his mind : its angles are points without magnitude, and its sides are lines without thickness. This, we conceive, according to the new philosophy, would be an object of pure reason. But cannot a man proceed, and infer the properties of such a triangle? cannot he show that its three angles are equal to two right angles? and is not this an act of discursive reason? President Edwards' *Treatise on the Will*, is addressed to the reason. A man of the finest "understanding," cannot comprehend a word of it. And yet the whole book is discursive; that is, it proceeds from premises to conclusions. And yet we are told, that "reason is far nearer to sense than to understanding; for reason is a direct aspect of truth,—an inward beholding,—having a similar relation to the intelligible or spiritual, as sense has to the material or phenomenal."

But the value of every distinction is to be estimated by its use. Although we are solemnly told, by Mr. Coleridge, that there is not an error in politics and religion, which has not arisen from confounding the objects of these two faculties; and that the admission of them, with a clear conception of their difference, would be a two-edged sword, to destroy almost every heresy, that has afflicted the church; yet we cannot remember one point, which he has made clearer to our humble conceptions, by the help of this great discovery. He has indeed shown, that Rousseau's scheme of politics, in his *Social Contract*, is a matter of theory, and utterly fails, when reduced to practice. But who did not know this before? Who did not know, without the help of this transcendental reason,—this organ of the supersensuous,—this celestial power, which is one in all minds and all in one, that a system, founded on the relation of abstract ideas, and reasoning on a comparison between them, must fail, when it passes into this world of probability or practice? We believe, too, that either Unitarianism or Trinitarianism is erroneous: the truth of the one, implies the falsehood of the other; and if wrong, on Coleridge's supposition, the erroneous system owes its prevalence to the objects of the reason being addressed to the understanding. Let any champion step forward and show this. He has his vantage ground; he knows where to plant his batteries. Let him play off his new artillery, and let us see the battlements fall. The new Gideons have blown their trumpets; now let them break their pitchers, and show their lamps. We will willingly rejoice in the light.

In a word, we do not remember, in the whole history of human delusions, a more pompous profession ending in a more contempti-

ble nothingism. We may cry out over it, as the tender husband in Terence* exclaims, at the language of his wife,—

“Næ *ista* herclè magno jam conatu magnas
nugas dixerit.”

It is hardly needful to change the *ista* into an *iste*; it is really the philosophy of a pedantic old woman, who, having bewildered her head among the dreams of German metaphysicians, is endeavoring to transfer their verbalisms to English ground. Either this “reason,” this transcendental and supersensuous faculty, is something so sublime, as to be above our reach, (and indeed we are rather thankful that such a puzzling power has been withheld from us; for if we had reason, we are not sure it would not tip over our understanding,) or it means what has been far better seen, and more clearly expressed, by every sober writer since the days of Locke. “I am aquæ potor,” says old Burton, “I drink no wine at all, which so much improves our modern wits; a plain rude writer, *ficum voco ficum*.” How many philosophical systems would be vastly improved, if their authors would only be content to call a fig by its right name!

The other point, on which we will say a word, (though we must be very brief,) is, respecting the views of Coleridge on inductive reasoning. He seems to think, that, if there were not some power in our minds of *anticipating* the laws of nature, our diligence in making experiments must be aimless and endless. The doctrine, that man is the mere minister and interpreter of nature, he disputes, and seems to regard the same eternal reason, which guided the Deity in establishing the order of the material world, as moving each mind to foresee and conjecture the laws of nature. It were too long to pursue his speculations on this point. We shall merely say, they appear, to our humble apprehension, to contain some truth, but expressed in the worst manner possible. There can be no doubt, when a reasoning mind is brought to examine the operations of the material world, that all implied in such a mind, must be supposed. It must believe in the connection of cause and effect; it must have taken many hints from the ordinary processes of nature; from these hints, it must have implicitly supposed a connection, an order, and end, and aim, in the works of nature; it must have assumed the point, of a great first cause; it must have derived much knowledge from a previous experience, that is, from an experience of its own operations. Indeed there is a difference between *induction* and *experience*. I can tell, without induction, that all sensitive beings dread pain; that all moral beings approve of benevolence, rather than malignity; that, as the Kantians say,

* Heautontimoroumenos, Act IV. Scene 1.

if I see one body exist in space, I know that all bodies must exist in space. But all this is not learned without experience ; it is the mind experiencing the laws of its own conceptions. But how this goes to add one particle to our knowledge, previous to our interrogations of nature, it is impossible to conceive. All that was ever meant by the assertion, that all real philosophy must come from induction, is still true. But induction implies the instrument which *induces* or brings together the facts ; it implies the existence of mind, and the laws of mind, as reflected images imply the existence of the mirror, which causes the reflection.

What then does Coleridge mean, when he says, " And now the remarkable fact forces itself on our attention, viz., that the material world is found to obey the same laws, as had been deduced independently from the reason ?" Does he mean to say, that the laws of attraction, the ebbing and flowing of the sea, the refraction of light, the power of the galvanic battery, and a hundred other powers, were ever known or suspected, previous to the revelations of experience ? It would have been well, to state some instances and examples of these laws, deduced independently from reason, which the material world is found so exactly to obey. One example would have been more satisfactory to a rational reader, than a hundred assertions.

Such are some of the clearest points in this admired writer ; other paragraphs there are, in which all comprehension wanders, lost and bewildered ; paragraphs in which, like poor Christian, in the slough of despond, it is our fate to sink deeper and deeper, with an insupportable burden on our backs. For example, will any Coleridge man (though it is in vain to implore help from them, for we have generally found, the more they explain, the less we understand them,) assist us to comprehend the wisdom wrapt up in the following paragraphs ?—

' EVERY POWER IN NATURE AND IN SPIRIT *must evolve an opposite, as the sole means and condition of its manifestation* : AND ALL OPPOSITION IS A TENDENCY TO RE-UNION. This is the universal law of polarity or essential Dualism, first promulgated by Heraclitus, 2000 years afterwards re-published, and made the foundation both of logic, of physics, and of metaphysics, by Giordano Bruno. The principle may be thus expressed. The *identity* of thesis and antithesis is the substance of all *being* ; their *opposition* the condition of all *existence*, or being manifested ; and every *thing* or phenomenon is the exponent of a synthesis as long as the opposite energies are retained in that synthesis. Thus, water is neither oxygen nor hydrogen, nor yet is it a commixture of both ; but the synthesis or indifference of the two : and as long as the copula endures, by which it becomes water, or rather which alone *is* water, it is not less a *simple* body than either of the imaginary elements, improperly called its ingredients or components. It is the object of the mechanical atomistic philosophy to confound synthe-

sis with *synartesis*, or rather with mere juxtaposition of corpuscles separated by invisible interspaces. I find it difficult to determine, whether this theory contradicts the reason or the senses most: for it is alike inconceivable and unimaginable.' *The Friend*, p. 77.

'The ground-work, therefore, of all true philosophy, is the full apprehension of the difference between the contemplation of reason, namely, that intuition of things, which arises when we possess ourselves, as one with the whole, which is substantial knowledge, and that which presents itself when transferring reality to the negations of reality, to the ever-varying frame-work of the uniform life, we think of ourselves as separated beings, and place nature in antithesis to the mind, as object to subject, thing to thought, death to life. This is abstract knowledge, or the science of mere understanding. By the former, we know that existence is its own predicate, self-affirmation, the one attribute in which all others are contained, not as parts, but as manifestations. It is an eternal and infinite self-rejoicing, self-loving, with a joy unfathomable, with a love all-comprehensive. It is absolute; and the absolute is neither singly that which affirms, nor that which is affirmed; but the identity and living copula of both.' *The Friend*, p. 456.

There are many other paragraphs in this writer equally dark, and distinctions equally futile; but our limits will not suffer us to notice them, and a few specimens will suffice. It were lost labor, to spend time in accumulating proofs on a point so very clear. "When I take up the end of a web," said Dr. Johnson, "and find it pack-thread, I do not expect, by looking farther, to find embroidery." Whether there be in this author a peculiar *murkiness of mind*, which, though the basis of modern poetry, especially unfits a man for didactic writing; or whether it be the want of intellectual sincerity, as we have already hinted; there is a strange uncouthness of thought, from which the majority of mankind can derive no instruction, and with which they can hold no sympathy. Our own peculiar suspicion is, (perhaps it is uncharitable,) that he was the creature of affectation,—that he wrote his dogmas in philosophy, as Warburton wrote his paradoxes in criticism, not to confirm, but to cross the feelings of every reader, who was willing to devote a few hours to literary astonishment.

We have heard it suggested, that the peculiarly high moral tone which this author assumes, the deep reverence he displays for religion, ought to rescue his pages, however darksome, from censure and neglect. Coleridge! it is said,—why he is one of the few of the literati, that is an orthodox man. He defends the trinity; he believes in the bible; he inculcates all the sublimities of a spiritual life! His philosophy is favorable to evangelical religion. We would, however, humbly ask these warm advocates, whether, if a man's conclusions be ever so just, if he defends them on grounds, which must vanish like the morning dew, he may be said to be of

any advantage to the cause he embraces? Christianity has already suffered more from her friends, than her enemies; and for ages, she has been withering and dying under the smiles of a false philosophy. Of all such morbid and fanciful defenders of christianity, it is our wish to cry out with holy indignation,

“Non tali auxilio, nec defensoribus istis tempus eget.”

The visions of such men are to the gospel of Christ, what the pictures of naked cupids and graces, cut by the Jesuits in Catholic prayer-books, around the capital letters, are to the subject-matter of devotion,—more likely to retard, than to assist the mind. Religion has its necessary mysteries; but voluntary mystification only serves to bring the whole subject into contempt. Let the day come, when this dazzling philosophy, whose chief attraction is, that it is so little understood, shall go hand in hand with the gospel, and what will be the consequence? We shall have young misses, mistaking their sentimentalism for piety; young masters, calling their ambition their conscience; and young preachers, giving us ideas for doctrines. We shall have the lily of the hot-bed, for the rose of Sharon; philosophy, for faith; conscience, for the Spirit; the eternal reason, for truth; and the *Aids to Reflection*, for the bible. We shall dissolve away in the softest dreams, only to debase our principles, and lose our souls.

It may be asked, then,—after all this degrading weakness, this childish playing with bubbles, which glitter while we survey, but break when we touch them,—whence has Coleridge his power? and how has he continued to fascinate and delude so many respectable minds? The answer is obvious. In the first place, he is a man of real genius, and, except when he lays his ill-fated hand on mental philosophy, has some profound thoughts, always richly conceived and beautifully expressed. He is never at a loss for an illustration; and, with some minds, a beautiful illustration passes for a powerful argument. He is a poet, every inch of him, and like other poets, succeeds best in fiction. He owes his weakness chiefly to his affectation. Knowing, that to be puzzled, is one of the conditions of the profound, he is resolved, that, in the minds of all his youthful readers, (to whom he principally addresses himself,) *that part* of the condition shall, at least, be effectually performed. He takes us to the bottom of his garden, at the politic hour of twilight, and shows us the gloomy grove, peopled with the awful images of his idolatry, on which the western gleams shed their last expiring light. We see something, which we suppose to lie deep, because it is dark, and magnificent, because it is unknown. He talks of reason, but his power is only on the imagination.

Then, too, he owes part of his power to the errors of some of his adversaries; and, with some people, to prove one side wrong,

is to prove the other side right. There can be no doubt, that English metaphysics have not sufficiently acknowledged the immortality of man ; that there is something tending to materialism, in the philosophy of Locke ; and that Paley is a very superficial and dangerous moralist ; and lastly, that there is a natural reaction, by which the mind flies from minute particulars, to speculations, dark, comprehensive, and sublime. Coleridge's works were published at a fortunate juncture. They showed us the green mounts at a distance, when our eyes had been satiated and distressed by traveling over a sandy waste.

But it will not do : it is impossible, that such shallow philosophy, with whatever fine diction supported, should long stand. Its power is wholly over youthful minds. No man, who has seen the sober side of fifty, who has a particle of understanding, will ever imagine that he has an *undiscursive* reason. The new reason will never be gained, until the old becomes partially bewildered, or is entirely lost.

One note of warning we wish to sound, before we close. Nothing can be more fatal to the usefulness of a minister, than to infect his head with this turbid philosophy, if he has the least intention of bringing it out in his public performances. It would be the mildew of piety. For, to say nothing of those mixed feelings, half principle and half sentimentalism, (or, to speak more accurately, one third mystery, one third truth, and one third nothingism,) feelings derived, as he says, from the depths of nature, and from communion with those great minds, formed on the principles of nature, (whatever this means ;) to say nothing on this point, how is it to be expected, that our plain congregations should trace these indefinite shadows, formed by the midnight moon, and having no tendency to sanctify the heart, when they are traced ? The philosophy of Coleridge is a poor commodity to present to a New-England audience, especially when it is to displace the doctrines of Edwards, and modify the epistles of Paul. The dairy-women on the banks of the Champlain, will hardly understand it. The organ of the "supersensuous" will hardly discover the objects of faith ; nor will the "distinguishable power, self-affirmed," supply the place of the power of the Holy Spirit. It would be a poor exchange, to give up an English understanding, for a German's reason ; or to barter away all the glories of creation, for things which confessedly exist only out of time and space. In a word, we would recommend to any young man, whose brains have been a little touched with this philosophy, to commit to memory, or (to use a better phrase,) *get by heart*, the words of the first verse of the cxxxix. psalm : *Lord, my heart is not haughty, nor my eyes lofty, NEITHER DO I EXERCISE MYSELF IN GREAT MATTERS, OR IN THINGS TOO HIGH FOR ME.* Coleridge is dead,—peace to his memory : and may his works soon follow him.

POSTSCRIPT.

In the 92d number of the Edinburgh Review, there is an elaborate article, (well spiced, however, with the divine ideas of German literature,) to persuade the English reader, that the Kantian metaphysics contain stores of knowledge, well worthy of the study of the acutest mind ; and that he and his followers have been only underrated, because unknown. We do humbly beseech and implore some of his enlightened followers, to tell us, what his philosophy is. The system, gentlemen,—we want the system. We have had eulogies *usque ad nauseam*. Tell us, in plain English, what it is. If the Germans have put the sun and moon into their pockets, let us go and compel them to surrender their monopolized goods, and leave the world some portion of their light. It was in the year 1770, that Kant stood candidate for the metaphysical chair, in the college at Koningsberg, and began to open on the world his wisdom ; and since then, more than half a century has rolled away, with all the light of himself, his commentators, and his opponents. We have heard him applauded to the very echo,—a miracle of a man, a monster of intelligence, a tenth muse, a second Aristotle, a walking library, a breathing reason, a lump of personified wisdom ; and yet, not a single soul has succeeded in telling, in simple English, what his philosophy is, or what he means. It is rather hard to be tantalized at this rate. We are ignorant of the German language ; but we have never been able, with our utmost efforts, in Latin or in English, to obtain a glimpse of light, as to what this new system is. Translations, reviews, summaries, abridgments, commentaries, have all failed. We have asked all the German scholars we have met with ; but they have all enlightened us, very much as Bardolph enlightened Mr. Justice Shallow, when he defined the word *accommodated*, which he had accidentally used. “Accommodated,” said that acute metaphysician, “accommodated, that is, when a man is, as they say, accommodated ; or, when a man is,—being,—whereby,—he may be thought to be accommodated ; which is an excellent thing.”

ART. VIII.—GENERAL IMPROVEMENT OF SOCIETY.

On the Improvement of Society, by the Diffusion of Knowledge: or, an Illustration of the advantages which would result from a more general dissemination of rational and scientific information among all ranks. Illustrated with engravings. BY THOMAS DICK, LL. D. Author of "the Christian Philosopher," "the Philosophy of Religion," "the Philosophy of a Future State," etc. Philadelphia: Key & Biddle. 1833.

If there is one object more important than any other, to the human family, it is the *general improvement of society*, taking that phrase in a just and enlarged sense. Let it include, as it should, both moral and intellectual advancement, and who can imagine a source of purer happiness, or of brighter hopes, to rational and immortal beings! Our best interests, for time and eternity, are indissolubly connected with the real improvement of the social state. Worldly comfort, thrift, convenience, order and neatness, attend on the progress of society, towards its wished-for consummation. Individual safety, quiet, liberty, the unrestricted pursuit of happiness, and opportunities for obtaining an inheritance in a better world, are best secured, as they are also constituted, by an improved and improving condition of social life. That we may form a correct and vivid conception of what is enjoyed in well-regulated communities, we have only to turn our eyes to those portions of the earth, where other scenes are presented. We might contemplate, for this purpose, some savage tribe of New-Zealanders, or some wild horde of Tartars, or some petty barbarous nation of Africa, and compare their situation with that of our own. Who among us would consent, if it were submitted to his will, that society at large should revert to a condition, such as is exhibited among these and similar specimens of our race? On a serious estimate, what is human existence worth, under the circumstances in which these unhappy people are placed,—without knowledge, without refinement, without taste, without morals, and without an acquaintance with the true God, and the way of salvation? What could induce a civilized man, or a christian, to choose such a lot as his own, or even to sojourn in these homes of barbarism, except, as a missionary of the cross, he should go to seek their social and spiritual welfare? The very idea of such a life, is abhorrent to all the associations of the cultivated mind; nor much better can such a mind, especially if it have a just sense of the value of religious privileges, be brought to endure that more advanced state of society, though far inferior to our own, which is found, for example, in Southern Africa, in Turkey, and indeed in most countries, where the Catholic religion and that of the Greek church prevail. The infelicities of the social state, in almost every part of the world, may well inspire those with contentment, whose homes have been assigned to them in

protestant lands. There is nothing for which a wise man can desire to live at all, except as he feels at liberty to pursue the objects of his choice, and enjoys a good degree of security in the pursuit. The want of that liberty and security, would operate most perniciously on his present happiness, and his expectations of the life to come.

Contemplating the subject under this aspect, it strikes pleasantly on our ears, to hear of the improvement of society. We hail the reality, if it is such, and so far as we experience it, with more than ordinary satisfaction. We willingly listen to the instances and the proofs of it abroad, and desire to know the processes which are bringing forward that better condition of the world. What more acceptable a present than a book, which contains glowing descriptions of the progress of social order, or which details the means by which that blessedness may be further secured! On the contrary, we are proportionally disheartened, when, in view of the evils which exist, and their rapid increase at times, we are obliged reluctantly to infer, that the nations are still longer to grope their way in darkness,—that the day of their redemption may be at a great distance. We instinctively turn to this subject, as often as we take up our newspapers and periodicals; and our hopes and fears are alternately excited, as their pages present the favorable or unfavorable side of the question. Sometimes the representations and the facts we meet with, seem to make it certain, that the institutions of society are ameliorating, and its whole character is taking a decided turn for the better. We augur favorably from a variety of circumstances. Again, all looks gloomily; evil omens abound; and we are ready to indulge the fear, that “society may yet relapse into the darkness which enveloped the human mind, during the middle ages; and the noble inventions of the past and present age, like the stately monuments of Grecian and Roman art, be lost amid the mists of ignorance, or blended with the ruin of empires.”

Some of our readers, doubtless, recollect the tone of the public prints, upon the termination of the late war in this country, and the general pacification of Europe, in 1815, respecting the prospects before the world. Visions of national prosperity were indulged, and mankind, especially our own countrymen, were encouraged to expect the rewards of peace, to an unexampled, if not indefinite extent. And what, until within a very few years, have we, in this land, been accustomed to hear, but the notes of exultation, on account of our growing greatness, and the self-flattery by which we were led to believe, that nothing could interrupt our march to perfection! We proclaimed our own superiority, till we became giddy with our fancied elevation. But now, the tale of evil is borne mournfully on the air. We hear of vast emigrations of un-

principled and needy foreigners,—of the disgorging of the prisons and alms-houses of Europe, upon our shores, and of the consequent increase of crime and pauperism. Our cities tell us of the riot and bloodshed, which were once familiar only to the capitals of the old world. Complaints, too, reach us, that the right of suffrage, now nearly universal, is prostituted to the purposes of corruption, threatening the loss of those privileges, for whose sake alone a patriot can deem that right of any importance. Papacy, we also learn, is gaining ground in these dearly-bought seats of the Protestant religion, and seeks, by Jesuitical cunning and Austrian gold, to regain here, that empire which is escaping from its grasp on the eastern continent. The startling report comes to us from the far west, that all may be lost to the truth, ere long, in those important regions, by the ascendancy of the Catholic faith, unless special efforts are made for its counteraction. Sectional jealousy in our country, is stunning us with its grating sounds, and we are becoming familiar with threats of dismemberment and civil war. Our land is filled with political party-strife ; its angry echoes break in upon the quiet of our fire-sides. Even our beloved Zion begins to be shaken with the noise of fierce disputation. Christian brethren disagree, and in their contests about unessential points, are wasting energies, that ought to be consecrated to the more vital purposes of holy living. And finally, in the train of evil tidings, the complaint pours in upon us, that our sabbaths, which are an institution of the state, as well as of the church, and without which, neither can prosper, if it can long exist, are fast losing their character as days of rest, and becoming seasons of secular business, or noisy pastime. Now, to the christian and philanthropist, who, it may be, has anticipated the rapid progress of truth and piety, such things convey a painful monition. They are discouraging in themselves. What will be the issue of present untoward events, human foresight is inadequate to say. So far as this nation is concerned, we feel, that there is cause for alarm ; and we have been apt to suppose, or to boast, that here are centered the hopes of the world. Nothing but the assurance imparted by revelation, that there will be hereafter a brighter and perfect day to the nations, can support the friends of religion and social order, in their exertions to bring it forward, or in the delay which attends the object of their exertions. But by what returns of dark and barbarous ages, or by what ruin of states and kingdoms now flourishing, the eventual perfection of society may be preceded, it would be in vain to conjecture. If, on the whole, we have reason to believe, that there will be a progressive improvement in social life, without the recurrence of evils, such as have been experienced in past ages, it is not from any natural tendency of society to advance towards a state of perfection,

nor altogether from the superior means enjoyed by the present age, for attaining the desired result.

The importance of the social constitution is so obvious, that numerous attempts have been made, in almost every age, to prevent, at least, its deterioration. Many visionary projectors have even presumed, that they could perfect it. Various plans have been propounded, to effect this object. Indeed, on no subject, perhaps, have writers and men of genius been more apt to form theories or propose expedients. But the inherent difficulties of the case have seldom been duly considered, and reliance on divine power to impart efficiency to promising schemes, has found no place in the utopias of earlier or later times. Great dependence has sometimes been placed on the form of government, and the exact balance of the several powers of the state. Democratic Athens, republican America, or monarchical Britain, has each had its class of admirers. Possibly some combination of the perfections of these several forms of government, or some fanciful design of a political theorist, might suit others; while in either, or in all of them, would be sought the true *panacea* of the evils of society. To give efficiency to the form of government, whatever it may be, the powers of a judicious legislation have been invoked; and here, many calculate further on the perfection of the social system. Others would avoid the excess of population, or otherwise regulate it, and so control the productive industry of the community, as to give a more equal share to its members, or increase its amount as at present enjoyed; and here they would make the welfare of society to consist, connected with the innumerable contrivances of modern art. Others, again, would break down altogether the present frame-work of the social state, resolve it into its original elements, and construct quite a different model,—giving new relations to property, and changing altogether the intercourse of domestic life. They are utterly discontented with the present system, as being, in their opinion, fraught only with evil. The perfection of the social state has, furthermore, been sought by means of *knowledge*, or the illumination of the public mind. The ardent scholar would throw around each land, the glory of a national literature, like that with which “the muses have invested the brows of ancient Greece;” or he would cause every people, and every class of people, to become acquainted with the objects of science. In the latter way, the present lord-chancellor of England has labored to raise the character, and promote the prosperity, of the British nation. The last named plan, considered apart from the rest, though it ought to enter into every other, doubtless presents the most rational method of effecting the great object; and there would be nothing to add to it, if we include in this illuminating process, the knowledge of God and religion. Secular knowledge, merely, would not produce

the desired result, however great might be its advantages, (and they cannot be inconsiderable,) since nations renowned in literature and science, have needed something more for their permanent prosperity. As to the scheme of the agrarians and atheists,—who would re-construct the whole edifice of society, abolish private property, marriage, and other fundamental principles of social order, as they have been sanctioned by the experience of all ages,—we hold it in ineffable contempt. We believe, that the general arrangements of society need not be changed; that they are such as God constituted them, and therefore right and best; and that nothing is wanted, to answer fully their design, except the requisite intelligence and piety of the community. And with respect to the maxims of political economy, forms of government, and plans of legislation, we are of opinion, that, however excellent they may be, they strengthen, for the most part, only the outworks of society. They can evidently effect but inconsiderable changes in its internal structure. The springs of social order lie too deep in the moral system, to become the legitimate object of governmental care or control. They have their seat in the conscience of individuals, and in the privacies of domestic life, and therefore can be touched only by the divine law, and the law of reason. Here we are to begin our labors for the public weal; and if all is right here, not much can be wrong elsewhere. We “hold it as an indestructible principle,” to use the energetic diction of a recent writer of our own, “that all the grand maneuvers of political management, and the profound schemes of political economy, the boast of national wealth, and the pride of national prowess, are of little worth, compared with the insurance of domestic tranquillity; that the security of a peaceful home, is the strongest possible assurance of a nation’s permanent prosperity, of harmony and order throughout all its departments; but that corruption and disaffection here, make home the brew-house, where the elements of contention are prepared, and the stimulants to ambition are fermented.” This was originally said in reference to the chastity, which should be observed by individuals and in families, and without which, the latter cannot be peaceful or happy; but it is equally applicable to every species of virtuous conduct, as cultivated in social, domestic life. It is all-essential to the production of tranquillity and enjoyment in households. In one word, whatever renovates the man, and regulates and blesses the family constitution, is the great and only sure means of advancing the public good, of spreading comfort, safety, and purity, throughout all the classes of society. In alluding to the various means through which the welfare of communities has been often sought, we have sufficiently intimated our opinion, as to that which alone promises success; but we shall have further occasion to advert to it.

The improvement of society, as the author of the work, the title of which appears at the head of these remarks, considers it, is made to rest on the diffusion of knowledge. The object which he has proposed in his book, is, to point out the advantages of knowledge, in various respects, as affecting both individuals and the community ; and in the course of his observations, he is led to speak of knowledge in connection with religion. He has, therefore, taken the right ground, in considering the means of improving society, although he seems not definitely to have proposed it, at the first. His manner of arriving at the connection, may seem somewhat exceptionable ; but it is evidently his design, not to separate them, or to overlook the necessity of religious knowledge. He abundantly insists on it, in the form in which the topic is introduced. Indeed, he has given an entire chapter, on the importance of connecting science with religion. In a part of that chapter, he remarks as follows. "Notwithstanding all that I have stated in the preceding pages, respecting the beneficial effects of a universal diffusion of knowledge, I am fully persuaded, that unless it be accompanied with a diffusion of the spirit of the christian religion, and a corresponding practice, it will completely fail in promoting the best interests of mankind." Instead, however, of proposing a true knowledge of religion, as a distinct principle, or element by itself, for the improvement of society ; he seems to us, by his manner of reasoning, to have considered knowledge in general, as a sort of germ, or producer of religion, as well as of the improvement of society. Both, in the process, as he has traced it, are the result of the illumination of the minds of men ; or, if not the result, they stand in the relation of a consequent to an antecedent. General information leads to a knowledge of right principles, to a sense of moral obligation, to propriety of conduct, to a due appreciation of the benefits of religion, and the inference would seem to be, to religion itself. The arrangement of his topics, to say nothing of particular representations, shows, that the reader might very naturally deduce such a conclusion. After descanting on the influence of the diffusion of knowledge, in dissipating superstitious notions and fears,—in preventing diseases and fatal accidents,—in securing the progress of science,—and in promoting the comforts of general society, he proceeds to describe its influence, in enlarging our conceptions of the character and perfections of the Deity,—its beneficial effects on moral principle and conduct,—and its utility in relation to a future world, and to the study of divine revelation. It is probable, that the author did not design to express himself with theological accuracy on such a subject,—that he would not deny the necessity of a divine influence ; indeed, in one or two instances, he has adverted to such an influence. And further, the plan of composition may have naturally suggested the idea of

such a sequence of cause and effect. It might have suited the purpose of Dr. D., to have entitled his book, *The Improvement of Society*, by the diffusion of knowledge, especially by the diffusion of religious knowledge. The latter has a direct tendency to the production of piety, and through that, to the best improvement of society. It is the instrument employed by the Spirit and providence of God, for this end. We know not, that in mere intellectual culture, there is any direct tendency to the renovation of the heart, or, that God employs it as the immediate agent, in causing such an effect. In too many melancholy instances, its tendency is directly opposite. It has often conducted its votaries to a loose practice, and to skepticism, as even our author admits. In the popular instructions of the day, he perceives, with pain, the separation of christianity from science, and the truth of the former virtually set aside. In fact, we are forced to admit, there is no necessary connection between them. Of this truth, the example of ancient polished and learned nations, is abundant proof. Against error and crime, their proficiency in literature and the arts, we know, formed no defense.

"Egypt, Greece, and Rome,
Drew from the stream below."

However, then, we might hesitate to allow so much to mere illumination of mind, as Dr. D. sometimes seems to allow to it, we are assured, that too much importance cannot be attached to a saving knowledge of religion, however it may be acquired, in regard to its influence on the welfare of society. To its necessity in that respect, in whatever other points his representations have been deficient, or at least, indefinite, he has done full justice. This is so much the case, that the author leaves it to be inferred, in one instance, at least, that nothing is knowledge, in his estimation, unless it includes religious knowledge. For, in replying to an objection, that we often see men of reputed parts and learning, given to dissipation and vice,—a fact which opposed his general reasoning,—instead of admitting this as an exception to his rule, he proceeds to inquire, whether their knowledge be of the right kind,—the knowledge of religious truth, and to prove, that it cannot be such; which would be an absurd answer, if he did not mean to deny their claim to real knowledge at all. Yet, in other parts of his work, this view of the subject does not apparently accord with the train of his remarks, since he does speak of the illumination of the public mind, simply by means of science. On the whole, let the author's views respecting the *importance* of knowledge, whether secular or religious, or both, be realized, and the improvement of society would not be problematical.

His book is valuable in many points of view. It is filled with

interesting and instructive details. His descriptions of the wonders of nature, and the processes of art, are a better text-book for the common reader, than any other with which we are acquainted. Indeed, the work contains a fund of useful information, for almost every sort of mind. Its illustrations in regard to the objects of science, are sufficiently minute and extended, to excite distinct and vivid impressions. From the dignity of knowledge, and from elevated description, the writer often descends to give particular directions respecting the ordinary affairs of life. Even the scientific method of kindling a hearth-fire, does not escape his notice. With a plain and perspicuous style, a chastened manner, and richness of topics, he secures the attention and respect of his readers, and every one feels, that his time has not been lost, in acquainting himself with the contents of such a book. This is the character of the author's other and former productions, which are now too well known, to need any thing more from us, than this allusion to them. We cannot say, that Dr. D. has attained to the force and originality of some of his cotemporaries, in philosophic and moral portraiture; such, for instance, as the author of the *Natural History of Enthusiasm*: yet, if he is less ingenious and less powerful than that writer, he is more comprehensible to the mass of minds, and perhaps more useful.

Whatever may be thought of the effect of general knowledge, as preparing the mind for the reception of religion, or as being propitious to this great interest, there can be no doubt, that its advantages, in a temporal point of view, are as great as the author under review describes them. Its influence in promoting every interest of this life, cannot be too highly estimated. As the bulk of mankind have advanced in information, it is evident, as Dr. D. attempts to show, that the superstitious notions and vain fears, by which their minds have been oppressed, are diminished; and that they must disappear, as the light of learning is fully shed abroad. The difference between our situation, and that of the ages when portents, prodigies, apparitions, witchcraft, and other vagaries of an untutored mind, were objects of wide-spread belief, is such as to afford signal occasion of gratitude to God. The mischiefs which have been produced by such a belief, especially the injury which it has inflicted on religion, have scarcely been exceeded by any other cause whatever. Doubtless, too large a portion of an abject credulity still remains, even in civilized and evangelized communities; but it is because the torch of truth has not yet penetrated all the recesses of mental darkness and ignorance in those countries. The remedy, which Dr. D. proposes for these evils, is, doubtless, the right one.

• Such, then, is the evil we find existing among mankind—false opinions, which produce vain fears, which debase the understanding, exhi-

bit distorted views of the deity, and lead to deeds of cruelty and injustice. Let us now consider the remedy to be applied for its removal.

I have all along taken it for granted, that ignorance of the laws and economy of nature is the great source of the absurd opinions to which I have adverted,—a position which, I presume, will not be called in question. For such opinions cannot be deduced from an attentive survey of the phenomena of nature, or from an induction of well-authenticated facts: and they are equally repugnant to the dictates of revelation. Nay, so far are they from having any foundation in nature or experience, that in proportion as we advance in our researches into nature's economy and laws, in the same proportion we perceive their futility and absurdity. As in most other cases, so in this, a knowledge of the cause of the evil, leads to the proper remedy. Let us take away the cause, and the effect of course will be removed. Let the exercise of the rational faculties be directed into a proper channel, and the mind furnished with a few fundamental and incontrovertible principles of reasoning,—let the proper sources of information be laid open,—let striking and interesting facts be presented to view, and a taste for rational investigation be encouraged and promoted,—let habits of accurate observation be induced, and the mind directed to draw proper conclusions from the various objects which present themselves to view,—and then we may confidently expect, that superstitious opinions, with all their usual accompaniments, will gradually vanish, as the shades of night before the rising sun.' pp. 31, 32.

As an acquaintance with the objects of science, tends to remove from the mind the terrors of superstition, or unreal grounds of fear, so it is a very essential defense against real evils, since it shows the most promising methods of avoiding diseases and fatal accidents. These are often experienced, in consequence of an ignorance of the laws which govern the operations of nature. The author has a curious chapter on this subject, in which he brings scientific principles to bear on the positions which he has laid down; at the same time, availing himself here, as elsewhere in the book, of the aid of pictures and diagrams, which impart an interest to his illustrations.

An observation in Chapter III, in which he treats of the influence, which a general diffusion of knowledge would have on the progress of general science, we wish to record here. It is the following:—

'*Science*, in the most general and extensive sense of the term, consists in a perception of the resemblances and differences, or the relations which these objects have to one another, and to us as rational beings. To ascertain the almost infinite number of relations which subsist among the immense variety of objects which compose the material and intellectual universe, requires an immense multitude of observations comparisons, and deductions to be made by a vast number of observers placed in various circumstances and positions; or, in other words, *the dis-*

covery of an immense number of facts. All science may therefore be considered as founded on *facts*; and perhaps there would be few exceptions to the truth of the position, were we to assert, that the most sublime truths and deductions, in every science, when stripped of all their adventitious circumstances, simplified, and expressed in the plainest and most perspicuous terms, may be reduced to so many facts. This position might be illustrated, were it necessary, by an induction of particulars from the various branches of mathematical and physical science. * * * * * Now, every comparison we make between two or more objects or ideas, is an act of the mind affirming a resemblance, or a disagreement between the objects compared; which affirmation, if deduced from a clear view of the objects presented to the mind or senses, is the declaration of a fact.' p. 56.

This important remark of our author, has the same application to the science of theology, as to other sciences. The doctrines of the bible, even its peculiar doctrines, such as relate to depravity, decrees, election, atonement, etc., are, in amount, the declaration of facts, as these exist in the moral and spiritual world. The facts are every where spread on the pages of the bible, and are known in the experience of the christian life. Had this truth been duly considered, there would have been more pains taken, after the inductive method employed by philosophers in investigating nature, to ascertain the facts pertaining to religion, and to religious experience, than to form theories or systems of divinity. At least, this method would have led, with greater certainty, to the discovery of the fundamental principles of the religion of the bible. The facts in the case, form the best commentary on the more abstract or didactic representations of scripture. Let it be proposed, for instance, to inquire, whether the doctrine of personal election is contained in the word of God, or, in other words, is true. Would not the passages, which seem, by the terms used, to express this doctrine, be most infallibly interpreted, by ascertaining the fact, if some, rather than others, are, through divine influence, actually converted, and placed in a salvable state? Could any thing be made out of such a fact, traced by a single step, to its cause, but the election of those individuals who are saved? A similar illustration might be made, in respect to other doctrines, with a similar certainty of inference.

The book abounds in representations like the following, which we introduce, as a specimen of the instruction and entertainment which its pages afford:—

'The number of effects produced by a single principle in nature, is calculated to excite emotions of admiration and delight. From the single principle of gravitation, for instance, proceed all the beauties and sublimities which arise from the meandering rills, the majestic rivers, and the roaring cataracts,—it causes the mountains to rest on a solid

basis, and confines the ocean to its appointed channels,—retains the inhabitants of the earth to its surface, and prevents them from flying off in wild confusion through the void of space,—it produces the descent of the rains and dews, and the alternate flux and reflux of the tides,—regulates the various movements of all animals,—forms mechanical powers,—gives impulse to numerous machines,—rolls the moon round the earth, and prevents her from flying off to the distant regions of space,—extends its influence from the moon to the earth, from the earth to the moon, and from the sun to the remotest planets, preserving surrounding worlds in their proper courses, and connecting the solar system with other worlds and systems in the remote spaces of the universe. When a stick of sealing-wax is rubbed with a piece of flannel, it attracts feathers or small bits of paper; when a long tube of glass, or a cat's back, is rubbed in the dark, it emits flashes of fire, accompanied with a snapping noise. Now, is it not delightful to a rational mind to know, that the same principle which causes wax or amber to attract light substances, and glass tubes or cylinders to emit sparks of fire, produces the lightnings of heaven, and all the sublime phenomena which accompany a violent thunder-storm, and, in combination with other agents, produces also the fiery meteor which sweeps through the sky with its luminous train, and the beautiful corruscations of the aurora borealis? There are more than fifty thousand different species of plants in the vegetable kingdom, all differing from one another in their size, structure, flowers, leaves, fruits, modes of propagation, internal vessels, medicinal virtues, and the odors they exhale. Who would imagine, that this immense assemblage of vegetable productions which adorns the surface of the earth in every clime, with such a diversity of forms, fruits, and colors, are the result of the combination of four or five simple substances variously modified by the hand of the Creator? Yet it is an undoubted fact, ascertained from chymical analysis, that all vegetable substances, from the invisible mushroom which adheres to a spot of mouldiness, to the cedar of Lebanon and the banian-tree, which would cover with its shade an army of ten thousand men,—are solely composed of the following natural principles,—caloric, light, water, air, and carbon.' pp. 88, 89.

Of the tendency of science, as cultivated by the people at large, towards the production of the conveniences and comforts of life, the passage below is a pleasing summary:—

'In short, were knowledge generally diffused, and art uniformly directed by the principles of science, new and interesting plans would be formed, new improvements would be set on foot, new comforts enjoyed, and a new luster would appear on the face of nature, and on the state of general society. Numerous conveniences, decorations, and useful establishments never yet attempted would soon be realized. Houses on neat and commodious plans, in airy situations, and furnished with every requisite accommodation, would be reared for the use of the peasant and mechanic; schools on spacious plans, for the promotion of useful knowledge, would be erected in every village and hamlet, and in

every quarter of a city where they were found expedient; asylums would be built for the reception of the friendless poor, whether young or old; manufactories established for supplying employment to every class of laborers and artisans, and lecture-rooms prepared, furnished with requisite apparatus, to which they might resort for improvement in science. Roads would be cut in all convenient directions, diversified with rural decorations, hedge-rows, and shady bowers,—foot-paths, broad and smooth, would accompany them in all their windings,—and gas-lamps, erected at every half-mile's distance, would variegate the rural scene and cheer the shades of night. Narrow lanes in cities would be either widened, or their houses demolished; streets on broad and spacious plans would be built, the smoke of steam-engines consumed, nuisances removed, and cleanliness and comfort attended to in every arrangement. Cheerfulness and activity would every where prevail; and the idler, the vagrant, and the beggar, would disappear from society. All these operations and improvements, and hundreds more, could easily be accomplished, were the minds of the great body of the community *thoroughly enlightened and moralized*, and every individual, whether rich or poor, who contributed to bring them into effect, would participate in the general enjoyment. And what an interesting picture would be presented to every benevolent mind, to behold the great body of mankind raised from a state of moral and physical degradation, to the dignity of their rational natures, and to the enjoyment of the bounties of their Creator!—to behold the country diversified with the neat and cleanly dwellings of the industrious laborer,—the rural scene, during the day, adorned with seminaries, manufactories, asylums, stately edifices, gardens, fruitful fields, and romantic bowers; and during night, bespangled in all directions with variegated lamps, forming a counterpart, as it were, to the lights which adorn the canopy of heaven! Such are only a few specimens of the improvements which art, directed by science and morality, could easily accomplish.' pp. 159, 160.

Our author, in speaking of knowledge, combined with habits of reflection, as leading to self-examination, after showing what inquiries it would put its possessor upon making, observes as follows:—

'In leading us to a knowledge of our errors and defects, they would teach us the excellence of *humility*, the reasonableness of this virtue, and the foundation on which it rests, and of course, the folly of pride, and of all those haughty and supercilious tempers which are productive of so much mischief and unhappiness, both in the higher and the lower spheres of life. Pride is uniformly the offspring of self-ignorance. For, if a man will but turn his eyes within, and thoroughly scrutinize himself, so as to perceive his errors and follies, and the germs of vice which lodge in his heart, as well as the low rank he holds in the scale of creation, he would see enough to teach him humbleness of mind, and to render a proud disposition odious and detestable, and inconsistent with the relations in which he stands to his Creator, to his fellow-creatures, and to the universe at large. Such mental investigations would also lead to self-possession under affronts and injuries, and amid the hurry and disorder

of the passions,—to charity, candour, meekness, and moderation, in regard to the sentiments and conduct of others, to the exercise of self-denial, to decorum and consistency of character, to a wise and steady conduct in life, and to an intelligent performance of the offices of piety and the duties of religion. But how can we ever expect that an ignorant, uncultivated mind, unaccustomed to a regular train of rational thought, can enter, with spirit and intelligence, on the process of self-examination? It requires a certain portion, at least, of information, and a habit of reflection, before a man can be qualified to engage in such an exercise; and these qualifications can only be attained by the exercise which the mind receives in the acquisition of general knowledge.—If, then, it be admitted, that self-ignorance is the original spring of all the follies and incongruities we behold in the characters of men, and the cause of all that vanity, censoriousness, malignancy, and vice, which abound in the world; and if self-knowledge would tend to counteract such immoral dispositions, we must endeavor to communicate a certain portion of knowledge to mankind, to fit them for the exercise of self-examination and self-inspection, before we can expect that the moral world will be renovated, and “all iniquity, as ashamed, hide its head, and stop its mouth.” pp. 208, 209.

The influence of knowledge is certainly propitious, in a degree, or in some cases, in respect to moral principle and conduct, and it may be as propitious as our author has above represented; yet remarks of this general nature need to be somewhat qualified, so as to agree with facts, as they come before our observation. We could wish, indeed, were it consistent with scriptural truth, and actual experience, that such results were to be always looked for, from the diffusion of scientific information throughout the community. But uniform success is out of the question. Even pride, instead of humility, has been engendered or increased by the means. Of the necessity, however, of some measure of information and reflection, as the foundation of self-knowledge, none can doubt.

In showing, that the acquisition of general knowledge, and habits of mental activity, would induce persons to serious inquiries into the evidences of a future state, Dr. D. comments, with deserved freedom, on the banishment from general conversation, in the social circle, of the topics of a future world:—

‘Although there are few persons, in a christian country, who deny the existence of a future world, yet we have too much reason to believe, that the great majority of the population in every country are *not thoroughly convinced* of this important truth, and that they pass their lives just as if the present were the ultimate scene of their destination. Notwithstanding all the “church-going” which is so common among us, both among the higher and the lower classes, and the numerous sermons which are preached in relation to this subject, it does not appear, that the one-half of our population have any fixed and impressive belief of the reality

of an eternal world. If it were otherwise, it would be more frequently manifested in their general temper, conversation, and conduct. But we find the great mass of society as keenly engaged in the all-engrossing pursuits of wealth and honors, as if the enjoyments of this world were to last for ever. In general conversation in the social circle, the topic of a future world, and our relation to it, is studiously avoided. While a person may talk with the utmost ease about a projected voyage to America, the East Indies, or Van Dieman's Land, and the geographical peculiarities of these regions, and be listened to with pleasure,—were he to talk, in certain respectable companies, of his departure to another world, and of the important realities to which he will be introduced in that state,—were he even to suggest a hint that the scene of our eternal destination ought occasionally to form the subject of conversation,—either a sarcastic sneer or a solemn gloom would appear on every face, and he would be regarded as a wild enthusiast or a sanctimonious hypocrite. But why should men manifest such a degree of apathy in regard to this topic, and even an aversion to the very idea of it, if they live under solemn impressions of their connection with an immortal existence? Every one who admits the idea of a future world, must also admit, that it is one of the most interesting and momentous subjects that can occupy his attention, and that it as far exceeds in importance the concerns of this life, as the ages of eternity exceed the fleeting periods of time. And if so, why should we not appear as eager and interested in conversation on this subject, as we sometimes are in relation to a voyage to some distant land? Yet, among the majority of our fellow-men, there is scarcely any thing to which their attention is less directed, and the very idea of it is almost lost amid the bustle of business, the acquisition of wealth, the dissipations of society, and the vain pageantry of fashionable life.' pp. 216, 217.

Were the following description fully realized, it would indeed exhibit the proof, as it would also constitute the cause, of a great moral change among mankind, especially in regard to the instructions of the pulpit,—the most signal instrument, after all, that the wisdom of God has ever employed in enlightening the minds, and reforming the conduct, of individuals and the community. So far as plans of universal instruction, on a rational principle, would bring in such a state of things, they ought to be encouraged to the utmost extent. No expense or labor is too great, to prepare people for a profitable attendance on the ministry :—

‘ Were we then, without delay, to set on foot, plans of universal instruction, on a rational principle ; were the young generation to be universally trained up in rational exercises and habits of reflection, first at infant schools, and afterward at seminaries of a higher order, conducted on the same intellectual principle, and this system of tuition continued to the age of manhood ; we should, ere long, behold a wonderful change in the state of society, in the intelligence of the christian people, and in the illustrations of religion, which would be introduced into the pulpit. We should behold thousands of intelligent worshippers crowding our

religious assemblies, with minds prepared for receiving instruction, and eagerly listening to arguments and illustrations in reference to the most sublime and important subjects. We should behold our preachers explaining the first principles of religion with such clearness and energy, that they should seldom need to recur to the subject, "soaring in their sermons," rising into "the contemplation of some lofty and rapturous objects,"—displaying the majesty and supremacy of God, in the operations of his moral government among the nations, descanting on his glorious attributes, exhibiting his wisdom in the arrangements of nature and the movements of his providence, illustrating his omnipotence and grandeur from the glories of the firmament, and the magnitude of the universe,—directing their hearers to the contemplation of the works of his hand, as illustrations of the declarations of his word,—demonstrating the truth of revelation from its powerful and beneficent effects,—enforcing the holy tempers and the duties which religion requires from every rational and scriptural motive,—illustrating the effects of moral evil, from the history of nations, and the miseries in which it has involved individuals and societies,—expatiating on schemes of philanthropy for the improvement of mankind, and the conversion of the heathen, and displaying the love and mercy of God towards our race, and the connections and bearings of the work of redemption, in its relation to the angelic tribes and other beings, and in its glorious and happy consequences on unnumbered multitudes of mankind, throughout the ages of eternity. In such a state of christian society, we should have no dull, monotonous preachers, skimming over the surface of an abstract subject, in a twenty minutes' sermon, and leaving their hearers as dull, and lifeless, and uninformed, as they found them; but all our public services would be conducted with life, and energy, and pathos, and by men of sanctified dispositions and enlightened understandings, "not given to" idleness and "filthy lucre," but having their whole faculties absorbed in the study of the word, the ways, and the works of God. And, in order to expand the minds of the christian people, and to prepare them for listening with intelligence to such instructions, we should have courses of lectures on natural history, philosophy, astronomy, and general history, attended by *thousands* of anxious inquirers, instead of the *tens* which can now be induced to attend on such means of instruction. For knowledge, when it is clearly exhibited, and where a previous desire has been excited for its acquisition, is a source of enjoyment to the human mind, in every stage of its progress, from the years of infancy to the latest period of mortal existence.' pp. 272, 273.

The doctrine of *amalgamation* seems not to be relished, in this country at least; but we presume, that our readers would be pleased with every other part of the following description, and would wish to see it realized, except that which speaks of re-uniting the branches of the human family, by intermarriages:—

'We should then behold the inhabitants of distant countries arriving on our shores,—not with tomahawks, clubs, spears, muskets, and other hostile weapons, but with the symbols of peace, and the productions of

their respective climes. We should behold the Malaysians, the Chinese, the Cambodians, the Burmese, the Persians, and the Japanese, unfurling their banners on our coasts and rivers, unloading their cargoes of tea, coffee, silks, nankeens, embroideries, carpets, pearls, diamonds, and gold and silver ornaments and utensils,—traversing our streets and squares in the costume of their respective countries, gazing at our shops and edifices, wondering at our manners and customs, mingling in our assemblies, holding intercourse with our artists and philosophers, attending our scientific lectures and experiments, acquiring a knowledge of our arts and sciences, and returning to their native climes to report to their countrymen the information they had received, and to introduce among them our discoveries and improvements. “We should behold the tawny Indians of Southern Asia, forcing their way up its mighty rivers in their leathern canoes, to the extremities of the north, and displaying on the frozen shores of the icy sea, the riches of the Ganges; the Laplander, covered with warm fur, arriving in southern markets, in his sledge drawn by rein-deer, and exposing for sale the sable skins and furs of Siberia; and the copper-colored American Indian, traversing the Antilles, and conveying from isle to isle his gold and emeralds.” We should occasionally behold numerous caravans of Arabians, mounted on their dromedaries and camels, and tribes of Tartars, Bedouins, and Moors, visiting the civilized countries of Europe, laden with the rarities and riches of their respective countries, admiring the splendor of our cities and public edifices, learning our arts and manufactures, acquiring a knowledge of our literature and sciences, purchasing our commodities, procuring specimens of our philosophical instruments, steam-engines, and mechanical powers,—inviting agriculturists, artists, mechanics, teachers, ministers of religion, mathematicians, and philosophers, to settle among them, for the purpose of improving their system of husbandry, rearing cities, towns, and villages, disseminating useful knowledge, and introducing the arts and enjoyments of civilized society,—at the same time inviting them to contract marriages with their sisters and daughters, and thus, by new alliances, *to reunite the branches of the human family*, which, though descended from one common parent, have been so long disunited,—and which disunion, national prejudices and antipathies, as well as climate and complexion, have tended to perpetuate. And, while we were thus instrumental in imparting knowledge and improvements to other nations, we ourselves should reap innumerable advantages. Our travelers and navigators, into whatever regions they might wish to penetrate, would feel secure from every hostile attack, and would recognize in every one they met, a friend and a brother, ready to relieve their necessities, to contribute to their comfort, and to direct them in their mercantile arrangements and scientific researches. Our merchants and manufacturers would find numerous emporiums for their goods, and new openings for commercial enterprise, and would import from other countries new conveniences and comforts for the use of their countrymen at home.” pp. 283, 284.

The subject of our religious, or rather irreligious, divisions and disputes, in christian lands, is sufficiently difficult and trying in it-

self. And the fruits of this state of things, are bitter and humiliating in the extreme. In nothing are the weakness and perversity of our nature more painfully displayed, than in the fact, that, with the original records of our religion before us, we are divided into some scores of sects, all bearing towards each other a degree of hostility, and are inclined to dispute with the most eager pertinacity concerning points, which, to an impartial view, cannot be essential to salvation. It is sorely perplexing to the great body of religionists, to give such an account of this matter, as will seem, even to themselves, a justification, much less to mankind at large. Thinking men of the world are stumbled; infidels are confirmed in their rejection of christianity; benevolent institutions are impeded, and the gospel makes but a slow progress among the nations. Converted heathen, at our missionary stations abroad, cannot be invited to visit the shores even of evangelized America, lest, among other things, the aspect of our divisions should injure the cause of religion, in view of pagan communities! What, as a christian people, *shall* we or *can* we say to this? The very thought of it should cover us with confusion. Surely, we ought to resolve, as christians, anxious for the honor of our Master, and for the conversion of the heathen, and as indulging the hope of acceptance hereafter, to avoid most conscientiously, all such occasions of offense to our brethren of mankind. Such has been the general state of feeling, on this subject, in past ages, that only large and liberal minds have been able to rise above the distinctions of sect, and at the same time, to take such a comprehensive view of the gospel, as not to compromise its essential principles, in the indulgence of charity. We had thought to give some of the author's views, on this subject, as appropriate to the christian public in this land; but the limits of this article permit us only to refer to them, in the seventh section of his work, which states the *miscellaneous advantages of knowledge*.

There is, on the whole, much deeply-serious matter in the work, which it would be profitable for every class of readers to peruse. Even the theologian would find his views expanded, by many representations from Dr. Dick's philosophic and christian pen. It may, however, deserve notice here, that, in forming our ideas of divine truth, through the processes described in this book, we might be in danger of investing religion too much in the air of philosophy. The simplicity of the gospel might be endangered, by certain hints thrown out, concerning the condition of other worlds, and especially concerning some of the employments of the inhabitants of heaven. To support the author's favorite views on these subjects, might require a latitude in the construction of the scriptures, similar to that, which the geologist has sometimes adopted, in explaining the days in the Mosaic account of the creation,

as being not literally the definite period usually designated by that term, but an indefinite period of some thousands of years. Perhaps, however, these notions of Dr. Dick, on a few topics of this kind, can do no hurt, especially as they are connected with many serious and correct discussions on the vital principles of true religion; and they may possibly do some good, by drawing the attention of persons in the higher walks of life, to the truths and duties circulated in the bible.

As the author has insisted much on the character, which religion receives from the diffusion and increase of knowledge, and as he views the aid which the latter confers on religion, as highly important, it may not be useless to reverse his plan, and, in few words, to show the benefits, which are to be expected from religion, in regard to the state of information in the community; and of course, to take into view the welfare of the community, as affected both by religion and knowledge. Science and literature have no auxiliary so powerful, as the divine system of evangelical truth. A practical acquaintance with God and religion, bears a most essential relation to knowledge in general.

1. Religion increases the *amount* of knowledge in the community. Much of the information which is diffused abroad, is to be attributed to the influence of religion, directly or indirectly. It is itself *a principal part or branch of knowledge*. An experimental acquaintance with God and his truths, includes the most of that which needs to be known,—the essence, the soul, the consummation, of that which is called scientific knowledge. Science has been defined to be “nothing else than the investigation of the divine perfections and operations, as displayed in the economy of the universe.” When God and his works are known, so as to move the affections, and control the conduct, we realize the just application, and attain to the true end, of all knowledge. But religion also increases the amount of knowledge, by being its *greatest incentive*,—by furnishing the most powerful stimulus to its acquisition. They who have been enlightened from above, are apt to rejoice in every kind of light and knowledge. The fact, that the mind has been awakened to know itself, and the truth as it is in Jesus,—that the springs of its activity have been touched, by the renewing of the Holy Spirit, is itself an earnest of other acquisitions, and shows its appetency for truth, wherever truth may be found. With the communication of divine, saving light to the mind, there is also ordinarily connected, a relish for various information; the study of the works of God, is pleasing to the thought; and converts to righteousness, if they were not before given to these pursuits, thus become converts to reading, to information and to knowledge. Besides, there is an intimate relation between the different branches of knowledge; so that an acquaintance with one,

if such acquaintance be extensive, involves a comprehension of several others. A knowledge of religion, according to its depth and soundness, is the attendant of a proportionally deep and sound mind. Furthermore, the improvement of the intellect is sought, as a matter of duty and conscience, by all who have just views of their religious obligations; and they who would otherwise bestow little attention on the ways and means of perfecting their intellectual powers, have felt the claims of God, in respect to the general enlargement of their views, by faithful study and observation. Hence it is, that the religious world has supplied its full quota of scholars. It has furnished some of the very highest in the gifts of mind; since the strong incentive afforded by piety, has been felt in the very depths of the soul, calling forth its utmost and its unwearied energies. Hence it is, also, that the church of God, in some periods, has included within its pale, most of the learning which was possessed in the community. Such an incentive is sufficient,—is all, that needs to be applied to awaken the human mind, to the highest exertion of its faculties. It is all that was wanted, to call into existence the Miltons, the Newtons, and the Lockes, of a former age, and the Cuviers, Tholucks, and many of the best scholars, of the present. If the love of glory, as the supreme motive, has excited the intellectual efforts of others, and raised them to distinction, it is not because it possesses any advantage over the motive now insisted on, but because a better one, as in the case of Athens and Rome, was not known, or has not been heeded. “The great leading principles of the Grecian education, and especially the Athenian,” as a writer has observed, “seem to have been, to improve the faculties by exercise; to regulate that exercise by a settled rule, ascertained to be an infallible guide to the end proposed; to stimulate exertion by the love of glory; and to excite that love by the honors of pre-eminence.” The operation of these principles carried Athens, in literature and the arts, (not in science, as now cultivated,) to a height, that has never been surpassed. But the same distinction might have been attained, had the great men of that city been influenced by the holier incentives of true religion. In this case, retaining the exercise and the rule above referred to, “the infallible guide,” they could have dispensed with the love of glory, and the honors of pre-eminence, except as these worldly motives might have had a subordinate agency. Lord Bacon has taught, that “all works are overcome by amplitude of reward, soundness of direction, and conjunction of labors;” and a commentator on this precept has observed, that “the greatest of these three, by far the greatest, is, soundness of direction.” *That* Athens had in perfection, and it achieved every thing for her; but in the lapse of ages, “the infallible guide” has been lost. From the few accounts which have reached us, we can scarcely compre-

hend the agencies which were employed, in producing her immortal literary works. Certainly the moderns have no knowledge of a rule, which is as unerring in its results, as that which guided Athens to the rank which she holds in the scale of intellect. It must be created anew, if we are to possess it. But give us, in this country, such a rule, or that soundness of direction, of which the great English philosopher speaks, and we should want none but the holy motives of a pure religion, (unless it be, that degree of the love of fame and pre-eminence, which might be pardoned to human infirmity,) to excite us to distinction in every species of intellectual achievement.

2. Religion imparts to the gifts of mind, a *desirable moderation and soberness*. It has often been the misfortune of mere intellectual eminence, to become giddy and erratic. Nothing is more common, than for men of genius and erudition to be hurried into the wildest excesses, through their studies and speculations. They have, at times, indulged the strangest opinions, and the most unaccountable vagaries, as if mental superiority could be subject to no law.

“Pictoribus atque poetis,
Quidlibet audendi semper fuit æqua potestas.”

The poetic license has been taken by every sort of literary character, and sad havoc has been made, of every thing good, through the indulgence of these wayward propensities. On how many has it not brought the ruin of the soul! Religion constitutes the proper balance of the mind. It puts and keeps its powers in a healthful state, and gives them ample room for play, while it secures them from hurtful extremes, of whatever kind. A saving knowledge of God, and his truth, has, more than any thing besides, checked the tendency to disorder and wildness in the ardent mind, which science has enlightened and excited, but never could renovate. Among those who have been engaged in the pursuit of knowledge, religion, whenever it has existed, has proved to be a principle of moderation and soberness, as beneficial as efficient. It has imparted a chastened and softened aspect to the genius, that would otherwise have glared like a baleful meteor. It has conferred on the common mass of enlightened minds, that discretion and good sense, by which, principally, the interests of society have been sustained, and which have constituted the best recommendation, both of religion and learning. It has cured the human intellect of those moral infirmities, also, by which it is frequently and unhappily beset. What might it not have effected, had it been wrought into the moral texture of numbers, who are now known only as men of parts and knowledge! The eccentric genius of Rousseau might have been

formed and molded into beautiful order, had it yielded to the influence of the gospel,—that gospel, some features of which excited his liveliest admiration, and drew forth from his pen a most sublime eulogium. But, rejecting that divine system as a whole, it failed to rectify his perverse heart. An infusion of religious knowledge, would have saved Hume from that foul blot of infamy, which will now stain his name, so long as his name shall be known, as being the most unfair and sophistical of reasoners, on subjects involving the highest interests of mankind in both worlds. Had a practical acquaintance with religion been mingled with the stores of erudition, in the mind of Gibbon, the dignified historian would not have been transmuted into the petty and unfounded caviler, or have condescended to retail the nauseous impurities of a licentious imagination. Suppose the eloquent Buffon to have had a taste of the true religion: would that unconscionable vanity have appeared, which led him to seek consolation, in the dying hour, from the consideration, that his name would live, when “he himself,” as it has been well expressed, “was forever blotted out from that creation, which it had been the object of his writings to describe?” Or, in Byron’s mind, had the knowledge of salvation modified the aspirations of genius, should we not have felt, rather the sun, that illumines and warms, than the lightning, that scathes us? Religion only can correct those excesses, into which the unrestricted pursuit of knowledge is so apt to seduce its votaries. It makes learning what it should be, not a substitute for common sense, but an aid to the mind, in the legitimate exercise of its powers.

3. Religion *enhances the utility* of general knowledge. It imparts to it its highest power of rendering service to the best interests of mankind. The history of letters is replete with instruction on this point. How useless in their lives, and how unhonored in their deaths, have been multitudes of the gifted sons of genius, because, at the same time, they were strangers to vital piety! What a waste even of mental power has been witnessed from age to age, when it has been separated from its great natural ally, religion! Numbers of the school-men of the middle ages, every reader knows, are examples of both kinds; but this useless, and worse than useless, employment of intellectual riches, has not been confined to cloistered learning, literally such. The influence of the cloister has been felt, both in its indolence and vices, in many, if not in most instances, where the influence of religion has been rejected, or where it has been only nominal. In intellectual culture, there is always needed the regulating, stimulating power of religion. A saving, experimental knowledge of the bible, is, like the sun in the system of nature, the source of light, and heat, and fertility, to the mind. It diffuses its healthful influence in

every department of mental cultivation. Little, comparatively, is effected for human weal by science alone. The master-spirits, who have had so propitious an influence in the world, putting it on the career of improvement, have united with their intellectual pre-eminence, the higher gift of moral principle. This generates the *desire* for usefulness. It puts the mind upon efforts for the advancement of human happiness, by adopting the professions which have this object in view; by making discoveries, that promise good to society; by replenishing the national domains of literature with immortal works; or by filling the common walks of life with labors of benevolence and mercy. Religion confers, also, in an eminent degree, the *power* of usefulness on cultivated minds. Their great, indeed their only capacity for doing extensive good, is derived from this source. There is no recommendation for plans designed to promote the benefit of society, like that supplied by religion. The consistency of religious principle, inspires respect in the breasts of every class of people. Talents win their way to favor, most surely and permanently, by means of their alliance to integrity. Religious persons, aside from any other attribute that attaches to them, are invested with a peculiar power of doing good. How much more, possessing the attributes of high intelligence, will they be invested with that power! However religious people have been calumniated, and whatever infidels and scoffers may insinuate against their honesty, in particular; yet, when either individuals, or the community, need some special service of friendship, on whom has reliance been placed, but on these very abused men? It is felt, that nothing can be trusted, in the high matters affecting the well-being of immortal man, but moral principle, in alliance with intelligence.

4. The *enjoyment* inspired by mental cultivation, is dependent, in a great measure, on its connection with piety. The knowledge of salvation, is the soul of all the gratifications connected with the general improvement of the understanding. It heightens every natural delight, derivable from this source, as religion heightens every other natural delight. It enhances even the pleasure of the senses, by the temperance with which it regulates their indulgence. How much more, then, must it increase the enjoyments conferred by the pursuit of knowledge,—enjoyments, which, in themselves, are more elevated and pure, and have a higher affinity to spiritual satisfactions, than any that pertain to the appetites of the body! What class of persons are happier than christian philosophers,—men who are acquainted with the God of nature, and the God of the bible,—whose works, in either department, are consensaneous to those of the other, and reflect light and glory upon them! How blessed a scene is life, to these privileged men! and how supportable a trial is death, the avenue to a still

better life ! Persons renowned by their attainments, when these were separated from the knowledge of salvation, have felt, as they have confessed, a degree of disquiet, which their devotion to their favorite pursuits could not alleviate, even if it did not heighten that disquiet, by increasing the sensibility of their minds. Alas, for these unhappy men, when they are summoned to meet the king of terrors ! Their intellectual eminence gives them scarcely any advantage over the common herd of ignorant and degraded minds. In some respects, they must have, as they will feel, a deeper occasion for alarm, than can be attached to the less enlightened subjects of God's moral government. The ill-concealed levity or indifference, which characterized the death-bed of Hume ; the gloomy uncertainty, which Gibbon felt, in his departing moments ; the horrors, which overwhelmed the mind of Voltaire, in the prospect of meeting his Judge ; and the remorse, and unavailing regrets, which have been experienced by other literary, irreligious men, in the same condition, may well be held up as warnings against the presumption, which seeks for enjoyment in the study of the visible works of God, without loving his truth, and without yielding obedience to his will. To all this, the happy life and peaceful death of christian philosophers, present a perfect contrast ; and none can fail to see, in comparing the one with the other, that knowledge is infinite gain, only when united with holiness.

In fine, the true knowledge of God gives a *significance to all the results* of mere intellectual exertion ; and nothing short of it can secure, with unerring certainty, the eventual improvement of society. It imparts a character to all these efforts, and a character which cannot be mistaken,—pure, elevated, consistent, and agreeable to the divine will. It recognizes ultimate ends, that are great, and worthy of God, and his everlasting kingdom. Nothing is done in vain, where religion is the moving cause, as nothing is done with effect without it. Operating, in its native purity and energy, on men of rare mental endowments and acquisitions, it stamps on their labors the seal of greatness ; the effects are spread from land to land, and descend to future time, producing changes in the world, of the most important kind ; as the case may be, sending forth the gospel for the first time through the earth ; reforming the church of God, when it has long groaned under abuses ; producing revivals of religion, after a season of declension ; relieving the various forms of human wretchedness ; kindling anew, or augmenting, the flame of foreign missions ; and in the whole, ameliorating the state of society. Here a Paul, a Luther, a Whitefield, a Howard, and a Martyn, is raised up, and each finds an appropriate field of enterprise, in the consecration of talents and piety to purposes involving the glory of God, and the happiness of the human race.

ART. IX.—MEMOIRS OF HANNAH MORE.

Memoirs of the Life and Correspondence of Mrs. Hannah More. BY WILLIAM ROBERTS, Esq., author of the "Portraiture of a Christian Gentleman." In 2 vols. 1834.

FOR many years, no future biography has been looked for with anticipations of deeper interest, than that of HANNAH MORE. This aged and venerated female, having at last closed her earthly course, and entered upon her reward, such a book has now made its appearance. We scarcely need add, that its contents afford much gratification in their perusal. It was impossible, that the records of so long a life, passed in so extensive a circle of admiring friends, many of them, like herself, distinguished for literary attainments, should prove otherwise. Mr. Roberts, to whom the office was intrusted, of thus embalming the memory of his deceased friend,—one, known for half a century as exerting a powerful influence, by her writings, example, and charities, on the christian world,—has availed himself of the ample materials placed at his disposal, and given us a full, connected view of the principal events of her life, and her intercourse with others. It can hardly be said, indeed, that the biographical part of the work bears a large proportion to the other parts. The plan which he has adopted, though probably not so satisfactory to the hasty reader, whose desire is, to embrace at once the whole incidents of a long life, and the traits of character exhibited, yet possesses its advantages; and the book will be a gratifying one to those, who are desirous of forming a true estimate respecting the development of Mrs. M's. mind, under the operation of the various influences by which she was surrounded. Mr. Roberts, doubtless, had in view as his model, Hayley's *Life of Cowper*, or some such biography: at all events, he has adopted a similar method of presenting his subject to his readers. Interweaving short notices of her life, at various periods, with copious extracts from her valuable correspondence, he has given us a work, which is a sort of literary mosaic, enriched with the sentiments of many persons, whose names stand high in the literary world. In these letters from herself and friends, may be found, short sketches of character, and graphic representations of passing events; which are the more valuable, as they were struck off at once, in the moment of familiar correspondence, and probably without any expectation of their future appearance before the public. We are thus introduced into the circle of Hannah More's friendships; and while much new information is furnished us, respecting many well-known characters, we are enabled to mark, from year to year, the glorious advancement of her gifted mind, in the industrious application of her powers to every good work; and especially, her

increasing growth in grace, and devotedness to her Savior. The lengthened period of her earthly pilgrimage; the celebrity which she so early acquired, and which brought her into such extensive acquaintance with so many who were lavish in their tributes of admiration and applause; the endearing society of the sisterhood, who passed their days together, beneath the same roof; are circumstances in her history, well calculated to display a character, which, all will admit, was no ordinary one. Hannah More is thus presented to us in a variety of situations:—in scenes of worldly fame and prosperity, caressed by the great, the learned, and the good, as well as by the high-born and the gay; in the midst, too, of much that is painful, being called to part with old and long-tried friends, and beloved relatives, and to recall all those numerous and cherished remembrances, which crowd upon the mind with each successive change of situation. We may thus trace her progress, from her first entrance upon her course of usefulness, till, having nearly reached her fourscore and ten years, the last survivor of five sisters, for more than half a century knit together by a constant, delightful reciprocation of affection, she peacefully sinks to rest, supported by the same calm and holy trust in Jesus, which was exemplified so remarkably during her whole life, and which, with all the powers of her fine mind, she so earnestly and unweariedly sought to inculcate on others. Our particular purpose now, however, is, not to delineate her character, but, leaving such an estimate, both of her character and writings, for a subsequent period, we shall merely sketch the prominent incidents of her life, as they are contained in Mr. Roberts' work; adding such extracts from different portions of these volumes, as may serve to illustrate the several periods of her history.

HANNAH MORE, the youngest but one of five daughters, was born in 1745, in the parish of Stapleton, in the county of Gloucester. The families from which her parents descended, were respectable; and several interesting anecdotes are given by Mr. Roberts, concerning her grand-parents and other relatives. At a very early age, she is said to have been distinguished for great quickness of apprehension, retentiveness of memory, and a thirst after knowledge. Among the circumstances relating to her childhood, it is mentioned, that her nurse had once lived in the family of Dryden; and that little Hannah was ever desirous of hearing some stories respecting the great poet. Here, probably, were the dawnings of that taste for poetry, which was afterwards so conspicuously displayed; and the future poetess may have been thus formed under the promptings of genius so nurtured. Her taste for writing, very early developed itself, and essays, little poems, etc., were the fruit of her childish attempts. These were committed to the guardianship of one of her sisters, who seems to have done

what was in her power, to foster the talent of the young authoress. At this period, it was a frequent amusement of little Hannah, to speak of riding to London, to see bishops and booksellers. We pass over, however, the details of the history of her earlier years, in which there is much that is interesting, and during which time, she profited by the instruction of her father, and under the care of her elder sisters. Her sisters had commenced a boarding-school, at Bristol; where, at the age of twelve, she went to avail herself of the benefit of masters in the modern languages. Her progress, in these pursuits, appears to have been rapid and satisfactory. In her sixteenth year, we find her introduced to the elder Sheridan, in consequence of a copy of verses, which she presented him through a friend, and which led him to seek an acquaintance with their author. An amusing instance of the fascination of her powers of conversation, at this time, occurs in the following anecdote:—

‘About the same period, a dangerous illness brought her under the care of Dr. Woodward, a physician of eminence at that day, and distinguished by his correct taste. On one of his visits, being led into conversation with his patient, on subjects of literature, he forgot the purpose of his visit, in the fascination of her talk; till suddenly recollecting himself, when he was half-way down stairs, he cried out, “Bless me! I forgot to ask the girl how she was;” and returned to the room, exclaiming, “How are you to day, my poor child?”’ vol. i. p. 19.

In her seventeenth year, she wrote her poetical drama, called “*Search after Happiness*,” for recitation by the young ladies of the school. Mr. Roberts thus relates her advancing pursuit of knowledge:—

‘At the age of twenty, having access to the best libraries in her neighborhood, she cultivated with assiduity the Italian, Latin, and Spanish languages, exercising her genius, and polishing her style in translations and imitations, especially of the odes of Horace, and of some of the dramatic compositions of Metastasio, which were shown only to her more intimate literary friends, of whom some have left their testimonies to their spirit and elegance. She was not, however, in sufficient good-humour with these, or any of her very early compositions, to allow them to live. The only one which was rescued was Metastasio’s opera of *Regulus*, which, after it had lain by for some years, she was induced to work up into a drama, and publish, with the title of “*The Inflexible Captive*.”

It is related of her, in proof of the ease with which she transfused the spirit of the Italian authors into her own language, that being present at a celebrated Italian concert, to gratify one of the company, who was desirous of knowing the subject of some parts of the performance, she took out her pencil, and gave a translation of them, which was snatched from her, and inserted in the principal magazine of the day. She ranked among her literary friends at this time, Dean Tucker, Dr. Ford, and Dr. Stonehouse; persons, to mix with whom upon equal terms, was proof

sufficient (for she was then only between twenty and thirty) of her early maturity of understanding.' vol. i. p. 27.

Soon afterwards, her hand was solicited in marriage, by a gentleman of fortune, though much older than herself. Mr. Turner, the gentleman alluded to, is said to have been a man of strict honor and integrity, of liberal education, and of intellectual character, having a taste for poetry, fine scenery, etc., but deficient in a cheerful and composed temper. The parties were actually engaged, and the day more than once fixed for their marriage; but it was postponed by himself. These repeated instances of irresolution, caused the interference of her sisters and friends; and a final dissolution of the engagement was agreed upon, by mutual consent. Mr. Turner proposed settling upon her an annuity, but Miss More would not consent to the proposal; and it was not till some time after the whole affair was concluded, that she was prevailed upon, by the importunity of her friends, to accept of an annual sum, which might enable her to devote herself to literary pursuits; and which Mr. T. had placed in the hands of Dr. Stonehouse, as agent and trustee; desirous thereby of making some slight compensation for the robbery which he had committed upon her time. Mr. Turner, it is said, always spoke in the highest terms of Miss More; and at his death, also bequeathed her a legacy of a thousand pounds. Soon after this, her hand was again solicited by another person, and again refused; and, as before, the attachment was succeeded by a mutual cordial respect through life. Her biographer next presents her to us, as introduced into the society of London, mingling in easy intercourse with such persons as Garrick, Reynolds, Johnson, the Burkes, Mrs. Montagu, Mrs. Boscowen, Mrs. Carter, and others of similar standing in the literary and fashionable world. Her letters, at this time, display an enthusiastic admiration of genius and talent; a weakness, if it is one, which may be pardoned in a young person, just introduced into the society of those, whose acquaintance was sought by multitudes, both at home and from abroad. Although here and there, in the records of this period, we discover traces of the influence of a pious education, yet there was evidently not that deep-seated vitality of religious feeling, which was so eminent in the after periods of her life. The author, indeed, (and we coincide in his opinion,) considers her as now pious; but he has nowhere given an intimation, as to what time we are to ascribe the dawnings of that holy principle, which had found a lodgment in her bosom, and which, as a talisman of superior power, guarded her in her entrance upon the world, and, though it did not altogether withdraw her from the fascinations of fashionable life, yet "broke and defeated its spells and its forgeries." There is much to interest the reader, in the correspondence which is connected with this period of her life. Her first visit to London, was in com-

pany with two of her sisters, in 1773 or '74, where she remained about six weeks, and then returned with them to Bristol. Her delineation of the effect produced upon her by Garrick's *Lear*, in a letter to a common friend, led him to seek her acquaintance; and the consequence was, that a foundation was laid of a lasting friendship with himself and Mrs. Garrick, by both of whom she was soon introduced to their large circle of acquaintance. The following year, in 1775, she made a second visit to the city, of the same length as the first. In the interval which elapsed between this visit and the succeeding one, made in January, 1776, she composed her legendary tale of *Sir Eldred of the Bower*, and the little poem of *The Bleeding Rock*. These works were properly her first appearance before the public as an author, and complimentary letters and visits flowed in upon her from every quarter; so that from this time, her fame may be considered as established, although the acceptance of her tragedy of *Percy*, the year after, was a still higher triumph, which awaited her.

We add a few extracts from that part of the work, which is occupied with this period of her life, principally from the letters of one of her sisters:—

‘ London, 1774.

We have paid another visit to Miss Reynolds. She had sent to engage Dr. Percy, (Percy's collection,—now you know him,) quite a sprightly modern, instead, of a rusty antique, as I expected. He was no sooner gone, than the most amiable and obliging of women (Miss Reynolds,) ordered the coach to take us to Dr. Johnson's *very own house*; yes, Abyssinia's Johnson! Dictionary Johnson! Rambler's, Idler's, and Irene's Johnson! Can you picture to yourselves the palpitation of our hearts, as we approached his mansion? The conversation turned upon a new work of his, just going to the press, (the *Tour to the Hebrides*,) and his old friend Richardson. Mrs. Williams, the blind poet, who lives with him, was introduced to us. She is engaging in her manners; her conversation lively and entertaining. Miss Reynolds told the doctor of all our rapturous exclamations on the road. He shook his scientific head at Hannah, and said, “She was a *silly thing*.” When our visit was ended, he called for his hat, (as it rained,) to attend us down a very long entry to our coach, and not Rasselas could have acquitted himself more *en cavalier*. We are engaged with him at Sir Joshua's, Wednesday evening. What do you think of us?

I forgot to mention, that not finding Johnson in his little parlor when we came in, Hannah seated herself in his great chair, hoping to catch a little ray of his genius; when he heard it, he laughed heartily, and told her it was a chair on which he never sat. He said it reminded him of Boswell and himself, when they stopped a night at the spot (as they imagined,) where the *Weird Sisters* appeared to *Macbeth*: the idea so worked upon their enthusiasm, that it quite deprived them of rest: however, they learned, the next morning, to their mortification, that they had been deceived, and were quite in another part of the country.’ vol. i. pp. 37, 38.

‘Tuesday evening we drank tea at Sir Joshua’s with Dr. Johnson. Hannah is certainly a great favorite. She was placed next him, and they had the entire conversation to themselves. They were both in remarkably high spirits; it was certainly her lucky night! I never heard her say so many good things. The old genius was extremely jocular, and the young one very pleasant. You would have imagined we had been at some comedy, had you heard our peals of laughter. They, indeed, tried which could “pepper the highest,” and it is not clear to me that the lexicographer was really the highest seasoner.’ vol. i. p. 40.

The following extracts relate to David Garrick, and finely express the feelings with which she witnessed his performances, and mingled in his society; at the same time, that they enable us to form a more correct idea of the man:—

In every part he filled the whole soul of the spectator, and transcended the most finished idea of the poet. The requisites for Hamlet are not only various, but opposed. In him they are all united, and as it were, concentrated. One thing I must particularly remark, that, whether in the simulation of madness, in the sinkings of despair, in the familiarity of friendship, in the whirlwind of passion, or in the meltings of tenderness, he never once forgot he was a prince; and in every variety of situation and transition of feeling, you discovered the highest polish of fine breeding and courtly manners.

Hamlet experiences the conflict of many passions and affections, but filial love ever takes the lead; *that* is the great point from which he sets out, and to which he returns; the others are all contingent and subordinate to it, and are cherished or renounced, as they promote or obstruct the operation of this leading principle. Had you seen with what exquisite art and skill Garrick maintained the subserviency of the less to the greater interests, you would agree with me, of what importance to the perfection of acting is that consummate good sense which always pervades every part of his performances.

To the most eloquent expression of the eye, to the hand-writing of the passions on his features, to a sensibility which tears to pieces the hearts of his auditors, to powers so unparelled, he adds a judgment of the most exquisite accuracy, the fruit of long experience and close observation, by which he preserves every gradation and transition of the passions, keeping all under the control of a just dependence and natural consistency. So naturally, indeed, do the ideas of the poet seem to mix with his own, that he seemed himself to be engaged in a succession of affecting situations, not giving utterance to a speech, but to the instantaneous expression of his feelings, delivered in the most affecting tones of voice, and with gestures that belong only to nature. It was a fiction as delightful as fancy, and as touching as truth. A few nights before, I saw him in “Abel Drugger;” and had I not seen him in both, I should have thought it as possible for Milton to have written “Hudibras,” and Butler “Paradise Lost,” as for one man to have played “Hamlet” and “Drugger” with such excellence.’ vol. i. pp. 57, 58.

In a subsequent letter, she thus speaks of her friend:—

‘I can never cease to remember with affection and gratitude, so warm,

steady, and disinterested a friend ; and I can most truly bear this testimony to his memory, that I never witnessed in any family, more decorum, propriety, and regularity, than in his : where I never saw a card, or even met, (except in one instance) a person of his own profession at his table ; of which Mrs. Garrick, by her elegance of taste, her correctness of manners, and very original turn of humor, was the brightest ornament. All his pursuits and tastes were so decidedly intellectual, that it made the society, and the conversation which was always to be found in his circle, interesting and delightful.' vol. i. pp. 91, 92.

Her biographer also remarks, in reference to the death of this celebrated man :—

‘The death of Mr. Garrick may be considered an era in the life of Hannah More. His gayety, his intelligence, and his wit, added to his admiration of her genius, and the warmth of his personal friendship for her, while in the opinion of all mankind his favor was a great privilege and distinction, formed the strongest spell, that held her in subjection to the fascinations of a brilliant company and a town life, in opposition to those inbred and original propensities which disposed her strongly, in the midst of these blandishments, to cultivate in retirement a better acquaintance with herself, and a better use of her great capacities. She was not a person, however, to be actuated by sudden and overpowering impulses, or to be hurried into any adoption, especially one which implied a change of principle and habit, without much consideration both of the end and the means. From the death of Garrick to her retreat to Cowslip Green, an interval of about five years, she gradually proceeded in redeeming her time, and detaching herself from engagements which, however agreeable to her taste and talents, kept her from answering the higher vocation which summoned her to the service of the soul and labors of love.’ vol. i. p. 94.

We cannot dwell minutely on various interesting facts, contained in the correspondence of the successive years, during which she visited her friends in London. It is obvious, that her character was acquiring more and more stability ; and that, as she broke away from the world, she felt herself to be acting under the influence of a higher principle, than a mere love of change. Nor could she be thought to abandon the gayeties of London, because there remained none to render its society agreeable. Her fame was already established ; her acquaintance was sought and prized by increasing numbers, who shared in the pleasure of her attractive powers of conversation ; and no time had there been, when her withdrawal would be more felt. But she had evidently gained a deeper conviction of the claims, which God had upon her time and talents, and she had resolved upon a more decided consecration of both to his service. Her letters are full of sensible remarks, on passing events and new publications ; such, too, as bespeak a mind, coming more and more under the influence of the best qualities of the heart, and exemplifying the loveliness of religion, when seen in connection with a fine, cultivated taste, and a well-furnished intel-

lect: evincing, likewise, the mutual operation of holiness and knowledge, when found united in such an individual. To judge from her correspondence, she was more or less acquainted with almost every name of note in the then literary world. She was engaged, too, in reading the Port Royal authors; of whom, especially Pascal and Nicole, she ever speaks, repeatedly, in terms of the highest admiration.

In 1784, Miss More wrote the little descriptive poem, called *Bas Bleu*, which gave occasion for fresh admiration from her literary friends. Among others, Johnson told her, "that there was no name in poetry, that might not be glad to own it." In the summer of this year, she was called upon to meet one of those instances of ingratitude, which it is sometimes the lot of the benevolent to experience. A poor milk-woman was discovered, who evinced uncommon genius and native talent, in several compositions which she produced. Alive to sympathy with gifted minds, in however humble a situation, Miss More immediately sought to aid her, by bringing into notice, a small volume of poems, prepared for publication by this object of her charity. Some hundreds of pounds were raised for her relief; but no sooner did she feel the warm interest of her benevolent friend, elevating her into notice, than, like the serpent in the fable, she turned upon her benefactress.

A new era of Miss More's life opens upon us in 1785, on her taking up her abode in her cottage, which was called Cowslip Green. Here, however, we cannot do better, than to let Mr. Roberts himself speak:—

'A candid examiner of her letters, will discern in them, as their dates come nearer to the present time, a growing conviction of the unsatisfactoriness of all enjoyments which are not in accordance with scripture, and in unison with prayer. And while many of her friends and companions remained contented where she found them, till their places knew them no more, Hannah More was advancing in religious attainments, and listening to the vocation, that summoned her to solid glory. Prayer, the frequent perusal of holy scripture, and the strict observance of the sabbath, kept her mind in a healthful state, and her feet in the "walk of wisdom."

She began about this time to contract the circle of her acquaintance, with a view to carry into execution the resolution she had long cherished, of passing a portion of her time in the retirement of the country. Having become the possessor of a little secluded spot, which had acquired the name of "Cowslip Green," near Bristol, the occupation of dressing and cultivating her garden, brought back the peaceful associations of her early days.

* * * * *

Still, however, her sensibility to kindness would not allow her to withhold herself from her friends in London; and her annual visits to Mrs. Garrick, brought her frequently, though less frequently, into contact with the world, and its crowded resorts. Her mornings, however, were general-

ly her own, during her stay in London, and her mornings were not vacant or unconsecrated. Neither did the opportunities which the parties of the evening afforded her, of advocating truth and enforcing duty, pass unimproved.

In polished societies, she never forgot her allegiance to truth ; and her tongue was bold, where pomp and pleasure made it most unwelcome to proclaim those principles, which her pen afterward so successfully vindicated, at the hazard of being discarded and disclaimed.' vol. i. pp. 231, 232.

We must pass over the extended correspondence, of this period, with Sir William W. Pepys, John Newton, Horace Walpole, Mrs. Carter, and others, although it contains much that is pleasing and instructive, and from which we might make interesting extracts.

In 1787, appeared her "*Thoughts on the importance of the Manners of the Great, to General Society.*" With reference to this publication, Mr. Roberts remarks :—

' The reader will have collected from the many reflections which are incidentally scattered over these letters, that neither the fascinations of wit and talent, nor the splendor of rank and affluence, with which the subject of this memoir was surrounded, had obscured her spiritual discernment, or rendered her blind to that fatal levity, that indifference to religion, and that disregard to the sacredness of the Sabbath, which prevailed in the higher ranks of society. She perceived all this, indeed, with all the sorrow natural to a mind full of Christian sympathy ; but she felt it her duty to do something more than lament, and resolved, with a righteous courage, to raise her voice against it. It is impossible duly to appreciate the value of the effort she made in publishing her work on "**THE MANNERS OF THE GREAT,**" without considering, that these were not the animadversions of a recluse, but of one who was flattered, admired, and courted by the very people whose vices and follies she was about to reprove ; and these, too, persons whom she was in the daily habit of meeting, and whose attentions were supposed to confer distinction. Nor let it be forgotten, that this publication was not the product of a censorious temper, but of a heart and understanding nobly engaged in the cause of God and the soul. She could not be ignorant, that this step might probably exclude her from those circles in which she had hitherto been so conspicuous and so caressed ; but the happiness of her friends was dearer to her than their favor. Thus was a new era begun in the literary life of our author. She now began to dedicate her powerful talents to the more immediate service of God, and the benefit of his creatures, and made her first direct advance in the walk of a Christian moralist,—that walk in which she afterward proceeded, with her mind stayed upon Him who holdeth up the goings of his people, in the way of His commandments.' vol. i. pp. 279, 280.

This period was one celebrated in history. The great question of the abolition of slavery, was under discussion in the British parliament ; and Wilberforce, Pitt, and Fox, and many others who were hardly ever before seen acting together, were alike lending the force of their powerful talents, and their influence, to put an

end to the abominable traffic in human beings. At the same period, the great experiment was making, of the French revolution; and those scenes were in progress, which made all Europe weep tears of sympathy for outraged nature, and caused nations, before at variance, to merge every other feeling, in the common detestation of the cruel and perfidious Jacobins of France. In both of these two great events, Hannah More felt a deep interest. We find many allusions to them in her correspondence; and her pen was employed in aiding the former, in a poem on the slave-trade, while she subsequently manifested, in an equally decided manner, her abhorrence of the excesses produced by the latter, in an indignant rebuke of French atheism, entitled, "*Remarks on the Speech of Mr Dupont, in the National Convention*;" the profits of which, she devoted to the French emigrant clergy in distress. Her next publication was a sort of sequel to her *Manners of the Great*, and was called, "*An Estimate of the Religion of the Fashionable World*." It was eagerly bought up and read, and within two years, had reached a fifth edition.

At the close of the year 1789, Hannah More, with her sisters, who had now realized a competency for life, and therefore gave up their school, built a house for themselves, in Bath, in which residence, and at Cowslip Green, in Somersetshire, they spent many years together. As Sunday-schools had been recently commenced, by the benevolent efforts of Robert Raikes, they found ready patrons in this excellent lady and her sisters. Hannah More had seen and lamented the ignorance and wickedness of the lower classes; and her kind heart yearned in pity over these children of poverty and wickedness. Although, therefore, it was an arduous undertaking, and they had to encounter prejudices of the most violent kind, both at the commencement, and during the continuation of these efforts; yet she, in conjunction with her sisters, established a school at Cheddar, about ten miles from Cowslip Green, which, in a short time, included three hundred children. Two years afterwards, other schools were established in the mining villages, on the top of the Mendip hills. The people here, were more brutal and depraved than even those of Cheddar; the place was so notorious for their wicked conduct, that no constable would venture there, to execute the duties of his office; and the sisters were warned, that it was at the risk of their lives, they entered upon the benevolent errand. They however succeeded, beyond their own, or the expectations of others; and in a short time, the number of children here brought under instruction, amounted to twelve hundred. These schools were carried on with various success during their lives; and Hannah More is said to have expended £250, or one thousand dollars, yearly, in sustaining them. Much information respecting them, and the unwearied efforts of the sisters thus to do good, will be found in the correspondence

which fills so large a portion of these two volumes. The evangelical principles which were taught in these schools, excited the opposition of some of the clergy; but Hannah More, upheld by the approbation of such men as Wilberforce, Porteus, Stephen, and Thornton, felt it unnecessary to reply to the rude, abusive attacks which were made upon her; as though she were inculcating Radical or Jacobinical principles! Her constant attachment to the established church, and her steady loyalty, were so undoubted among all her friends and acquaintance, and might be gathered from her publications, that any answer to such absurd charges was needless. The whole country was now immeasurably indebted to her pen, for the little tract, called *Village Politics*; which, at the request of several of her friends, she wrote and published in 1792, and which was distributed throughout the kingdom, by thousands.

The success attending her publication of *Village Politics*, led her, in connection with her sisters and one or two more persons, to enter upon a plan for the production and publication of three tracts a month. Two millions were sold the first year; and to this scheme we owe *the Shepherd of Salisbury Plain*, and that series of little stories, which goes by the name of the Cheap Repository Tracts, whose merits were evinced in the numerous reformatory exhibitions which attested their power, as exhibitions of the truth upon the heart. As we pass over her letters, we feel strongly inclined to quote passages, which open to us a view of some pleasing exhibitions of piety and humility among her noble friends; but our limits forbid. We hope our readers, however, will have recourse to these volumes themselves, as we know of no other publication, to which we can direct them, so interesting in this particular. We would gladly, also, dwell upon portions of her journal of this date, but must forbear. In 1799, appeared her *Strictures on Female Education*,—the third of those works which render the name of Hannah More so well known as a christian moralist.

A change in the residence of herself and sisters now took place, and henceforth Barley Wood, a place, doubtless, more than any other, identified with her name in the minds of American christians, became their happy abode. The account of this removal is thus given by Mr. Roberts:—

‘A variety of considerations had for some time been preparing the way for Mrs. More’s determination to quit her little residence at Cowslip Green, which, though very pretty, was in many respects inconvenient. The purchase of a piece of ground was offered her at about a mile distant, in a singularly picturesque and healthy elevation, combining every possible advantage for a dwelling. Having selected the most advantageous spot, she built a comfortable mansion upon this ground, which afforded ample scope for the exercise of her taste, and formed around it a delightful territory, planted and disposed with admirable skill and contrivance. The sisters soon became so attached to

this place, called Barley Wood, and found it at once so cheerful and salubrious, that they soon afterwards parted with their house at Bath, and made this their constant residence.' vol. ii. p. 89.

The letters and the extracts from her journal of this period, are a beautiful exhibition of a spirit gaining increasing nearness to God, and formed under the operation of that principle of faith in the divine word, which threw such a luster around her whole character. A single extract is all that we can give:—

'Have been looking at one of the answers to Overton. My very soul is sick of religious controversy. How I hate the little names of Arminian and Calvinist! Christianity is a broad basis. Bible christianity is what I love; that does not insist on opinions indifferent in themselves,—a christianity practical and pure, which teaches holiness, humility, repentance, and faith in Christ; and which, after summing up all the evangelical graces, declares, that the greatest of these is charity.' vol. ii. pp. 105, 106.

In consequence of suggestions and requests to that effect, Mrs. Hannah More, in 1805, published *Hints towards forming the character of a young Princess*. Although appearing without her name, yet it was immediately recognized as flowing from her pen, and received with high commendation by the truly pious. The Edinburgh Review attacked the work, on account of its inculcation of evangelical principles; but it found favor with those who were charged with the direction of the Princess Charlotte's education, and probably, in some degree, influenced the course which was adopted. It is said to have been read by the princess herself, and to have been one of the last books in her hands before her death. The succeeding year was one of trial and suffering to Mrs. Hannah More. A pleuritic fever, brought on by a cold, threatened her valuable life; and it was months, before any remedies seemed to promise success. "Under her protracted sufferings," remarks her biographer, "her composure and placidity of temper were so remarkable, as to make those around her exclaim, 'Would that her enemies and traducers could be in her sick-room.'" In one of her letters to Sir William W. Pepys, written after her recovery, she thus alludes to the accusations brought against her:—

'You have, doubtless, heard, that I have had far greater trials than any which sickness could inflict. I will only say, in a few words, that two Jacobin and infidel curates, poor and ambitious, formed the design of attracting notice and getting preferment, by attacking some charity schools (which, with no small labor, I have carried on in this county for near twenty years,) as seminaries of vice, sedition, and disaffection. At this distance of time, for it is now ended in their disgrace and shame, it will make you smile, when I tell you a few of the charges brought against me, viz., that I hired two men to assassinate one of these clergymen,—that I was actually taken up for seditious practices,—that I was with Hadfield on his attack on the king's life; one of them strongly

insinuated this from the pulpit, and then caused the newspaper which related the attack to be read at the church door. At the same time, mark the consistency! they declared that I was in the pay of Mr. Pitt, and the grand instigator (poor I,) of the war, by mischievous pamphlets; and to crown the whole, that I was concerned with Charlotte Corday in the murder of Marat!!! vol. ii. p. 136.

About this time, too, Mrs. More was deeply afflicted by the loss she sustained in the death of Bishop Porteus, an old and valued friend and correspondent.

Her next publication was equally successful with her former ones:—

‘It appeared in Dec. 1809, in two vols. octavo, under the title of “Cœlebs in Search of a Wife,” and excited such immediate and universal attention, that she received, in the course of a few days, notice from her bookseller to prepare for a second edition; but before this edition could be put to press, and in less than a fortnight after the first appearance of the work, it was out of print, and the booksellers, all over the country, became clamorous for copies. In nine months after its first appearance, she was followed to Dawlish, whither she had gone to try the effect of repose and sea air, by the eleventh edition, which presently gave place to the twelfth.

In America, “Cœlebs” found a proportionably favorable reception; four editions succeeding each other with a rapidity almost unexampled in that country, where her works have been always duly appreciated. Thirty editions of 1,000 copies each were printed in that country during the lifetime of Mrs. More. She continued for a long time after the publication of “Cœlebs” to receive, to her no small amusement, letters from her intimate acquaintance, earnestly recommending her to read it, and giving a description of the characters, sentiments, and general tendency of the work. Others, however, discovered her style before they had proceeded far in the perusal, and in letters of a humorous character, addressed her as its author. She stood firm, however, against all these attempts to draw a confession from her, till it had run through several editions.’ vol. ii. pp. 147, 148.

On the appearance of this work, she was violently attacked by the vicar-general of the Pope, and several letters passed between them. No candid mind can be at a loss to decide, which evinced the superiority in courtesy, and the exhibition of christian feeling.

In 1811, *Practical Piety* made its appearance. It came out in her own name. The first edition was taken up while in the press; and soon reached to the tenth. This, after an interval of about two years more, was followed by *Christian Morals*, which itself, about two years after, was succeeded by the *Essay on the character and writings of St. Paul*. While these works were in progress, Mrs. More was called to experience several painful bereavements, among which were Lord Barham, Henry Thornton, Mr. Bowdler; individuals whom she highly esteemed, and with some of whom, she had been in habits of friendship for many years.

The beloved circle of the sisterhood, which had remained for more than fifty years entire, was also now broken in upon, by the death of the eldest of their number, Mrs. Mary More. She had for some time been declining in health; and "crowned a life of uncommon usefulness, integrity and benevolence, by an old age of placid and dignified serenity, and a death full of hope and resignation." Mrs. Hannah More herself, likewise, was near suddenly losing her own life.

'She had retired to her apartment, of which she had locked the door (a thing unusual with her,) to exclude interruption, when in reaching across the fire-place to a book-shelf, the end of her shawl caught fire behind, and before she was conscious of the accident, had communicated it to some of her other clothes, so that when her cries had alarmed the family, they beheld her at the head of the stairs almost enveloped in flames. The instant, however, that she perceived aid approaching, she gently retreated with admirable presence of mind out of the current of air into her chamber, and had the calmness and recollection to abstain from any quick motion; and to this composure and self-possession was it chiefly owing, that the prompt assistance of one of her friends was successful in extinguishing the flames, before her person had received any material injury.' vol. ii. pp. 220, 221.

Descending the vale of life, and having passed her threescore and ten years, the summons from eternity now became more and more frequent; and age began to gather upon the future steps of this valuable woman. Yet in the midst of the changeful events which occurred, she preserved a calm and holy composure; and her letters, in which she alludes to her losses, present a beautiful exhibition of the blessing of sanctified afflictions. In 1816, the second breach was made upon her family, in the death of Mrs. Elizabeth More; and in the spring of the next year, Mrs. Sally More, the eldest of the three surviving sisters, was also laid in the grave.

'A companion was taken from them, whose lively sallies of original wit had often made sorrow smile, and pain forget itself. But it was the lot of this intelligent, virtuous, and entertaining person, to linger long in an extremity of suffering rarely surpassed. Her vivacity combated long with her pains, but her victory over them was the reward of her patient hope in the Redeemer, her disclaimer of all self-righteous grounds of consolation, and her humble trust in the purchased pardon of her God. Her bed of death was the scene of awful edification,—the voice of ecstasy mingling with the cry of anguish,—the flesh dissolving in pain, and the spirit departing in peace.' vol. ii. p. 257.

The account of her death-bed is a most interesting one; we have room, however, only for the closing sentence:—

'Her sister asked her if she knew her; she answered, "I know no body but Christ." In the evening of her last day but one, though scarcely able to articulate, she murmured out to those who stood around

her, "Talk of the cross,—the precious cross,—the King of love." On the very morning of her blessed and quiet release from an earthly existence, though no longer able to swallow food or discern any outward object, she was still enabled to give an evidence of the heavenly frame of her mind; a friend repeating to her that heart-sustaining assurance, "The blood of Christ cleanseth from all sin," she pronounced with a devout motion of her hands and eyes, "cleanseth," and a moment after, "Blessed Jesus!" and these were the last of her words that could be collected.' vol. ii. p. 260.

We subjoin an extract from one of Mrs. Hannah More's letters, during her illness in 1818, to Mr. Wilberforce, as a most striking exhibition of her character, while, at the same time, it forms a proper connecting link of her history:—

'My whole life, from early youth, has been a successive scene of visitation and restoration. I think I could enumerate twenty mortal diseases from which I have been raised up, without any continued diminution of strength, except the last, ten years ago, which remained nearly two years; yet (let me gratefully remember this,) at near sixty, after this hopeless disease, I was restored to strength (physical strength,) sufficient to write ten volumes,—such as they are;—and in that long affliction, though at one time I very seldom closed my eyes in sleep for forty days and nights, I never had one hour's great discomposure of mind, or one moment's failure of reason, though in health very liable to agitation. I repeat these mercies to you in order to impress them on myself as motives of never-ceasing gratitude to that merciful and long-suffering Father to whom I have made such unworthy returns. Patty, though emerging from this trial, is a poor shattered creature. She joins in affectionate and cordial prayers for you.' vol. ii. pp. 288, 289.

The last of her works, called *Moral Sketches*, now made its appearance; proving, that the energies of that fine mind and her benevolent heart, which had so long been employed for others, still remained unimpaired. From this period, however, we are called to mark the gradual approaches of decay, both in body and in mind. But a month after the publication of the *Moral Sketches*, in 1819, her only surviving sister, Mrs. Martha More, was summoned away from her society, after an illness of but four days; and Mrs. Hannah More was left alone of all those who began life with her. In reference to this painful event, she says:—

'I have lost my chief earthly comfort, companion, counsellor, and fellow-laborer. God, doubtless, saw that I leaned too much on this weak prop, and therefore in mercy withdrew it, that I might depend more exclusively on himself! When I consider how infinitely greater *her gain* is than *my loss*, I am ashamed of my weakness. I can truly say, however, that it has not been mixed with one murmuring thought,—I kiss the rod, and adore the hand that employs it. I do not so much brood over my loss, as over the many mercies which accompany it. I bless God that she was spared to me so long; and that her last trial, though sharp, was short; that she is spared feeling for *me* what I now

feel for her; and though I must finish my journey alone, yet it is a very short portion of my pilgrimage which remains to be accomplished.' vol. ii. p. 300.

In the autumn of 1820, Mrs. More was violently seized with an obstruction upon the chest, and her death seemed inevitable. The expression of her feelings at this time, is that of a spirit well prepared for its departure, and evinces, that she was making rapid advances in the divine life. A single extract from one of her letters of this date, we cannot withhold:—

'In the worst of my illness, Cadell wrote to intreat me to preface a new edition of "*Moral Sketches*" with a short tribute to our lamented king. My friend wrote him word it was utterly impossible, that I might as well attempt to fly as to write. A week after, supposing me to be better, he again renewed his intreaty. I was not better, but worse. I fancied, however, that what was difficult might not be impossible. So, having got every body out of the way, I furnished myself with pen, ink, and paper, which I concealed in my bed, and next morning in a high fever, with my pulse above a hundred, without having formed one thought, bolstered up, I began to scribble. I got on about seven pages, my hand being almost as incompetent as my head. I hid my scrawl, and said not a word, while my doctor and my friend wondered at my increased debility. After a strong opiate, I next morning returned to my task of seven pages more, and delivered my almost illegible papers to my friend to transcribe and send away. I got well scolded, but I loved the king, and was carried through by a sort of affectionate impulse; so it stands as a preface to the seventh edition. * * * * The preface is such a meager performance as you would expect from the writer, and the strange circumstances of the writing.' vol. ii. pp. 325, 326.

The preface, of which she here speaks so slightly, is beautifully written, and shows, that the vigor of her mind was by no means gone. From this time she was subject to repeated attacks, which at last entirely undermined her health, and reduced her to a state of helplessness. Indeed, during her whole life, her labors had been in the midst of much suffering. She is said to have mentioned it, as a remarkable circumstance, that the year in which she wrote *Moral Sketches*,—her seventy-fifth, was the only one she could recollect of her life, during no part of which she had been confined to her bed. In 1824, she extracted from her later works, and combined into a small volume, her thoughts on prayer, which was published under the title of the *Spirit of Prayer*.

Of the next year, her biographer gives us the following record:—

'A longer interval of moderate health and spirits now succeeded than she had for many years enjoyed, or was considered possible by her friends. Bordering on the age of eighty-two, she was able to declare she could scarcely recollect any part of her life in which she had been so little confined to her bed as during the last two years.' vol. ii. p. 390.

The correspondence of this period is not less interesting than the preceding, and many, known as of sterling worth in the christian world, shared in it. In 1827, she was called to the trial of quitting her beloved Barley Wood. The circumstances and reasons of this event were painful ; but we can only refer our readers to Mr. Roberts' account, vol. ii. p. 415.

We must hasten over the remaining years of her life, and a few extracts present all the necessary information:—

‘Soon after her fixing her abode at Clifton, it was remarked by her more intimate friends, with that sadness of feeling with which we always see, in the case of an eminently gifted person, the approach of the great leveler, that her memory had begun to serve her less faithfully, and to betray her into repetitions and mistakes. Still her vivacity maintained a long contest with decaying nature ; and though her powers were less uniform, they sparkled occasionally with their accustomed brilliance ; and even her wit would sometimes resume its seat, to the surprise of those who were looking daily for the escape of her spirit.’ vol. ii. p. 420.

A letter from Dr. Carrick, her physician, to Mr. Roberts, gives us the closing scene. We take from it a single extract :—

‘Towards the end of the year 1832, a still more considerable falling off, both in her mental and bodily powers, was observed to take place. Whether the severe illness and death of her respected and excellent friend Mrs. Roberts, had a decided influence on Mrs. More's state of health, I would not venture to say, but it certainly was about the period of that melancholy event, the latter end of September, that a very marked deterioration of her faculties became observable ; but it was not till about two months afterward, the 26th of November, that her intellectual powers sustained the last and greatest shock, upon the translation, as it seemed, of morbid action from the chest to the head. From that period her symptoms underwent but little alteration. * * *

For the space of a week [before her death] she scarcely seemed to recognize those about her, with the exception of perhaps one or two individuals. The last day, the seventh of September, she did not speak, but without any painful or convulsive effort, quietly and placidly ceased to breathe.’ vol. ii. pp. 426, 427.

To this we may add another, from a somewhat more particular account by Miss Frowd :—

‘On Friday the sixth of September, 1833, we offered up the morning family devotion by her bedside ; she was silent and apparently attentive, with her hands devoutly lifted up. Her face was smooth and glowing. There was an unusual brightness in its expression. She smiled, and endeavoring to raise herself a little from her pillow, she reached out her arms as if catching at something, and while making this effort, she once called “Patty,” (the name of her last and dearest sister,) very plainly, and exclaimed, “Joy.” In this state of quietness and inward peace she remained for about an hour. At half-past nine o'clock, Dr. Carrick came. The pulse had become extremely quick and weak. At about

ten, the symptoms of speedy departure could not be doubted. She fell into a dosing sleep, and slight convulsions succeeded, which seemed to be attended with no pain. She breathed softly and looked serene. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very serene. With the exception of a sigh or groan, there was nothing but the gentle breathing of infant sleep. Contrary to expectation, she survived the night. At six o'clock on Saturday morning, I sent in for Miss Roberts. She lasted out till ten minutes after one, when I saw the last gentle breath escape; and one more was added "to that multitude which no man can number, who sing the praises of God and the Lamb forever and ever." vol. ii. pp. 431, 432.

The volumes, from which we have drawn this sketch,—for we can term it nothing more,—are full of rich and beautiful thought, and well deserve the perusal of all who are desirous (and who, indeed, is not?) of becoming acquainted with Mrs. M's. opinions and feelings, and those of her friends and associates. Seldom are we called to notice the records of an authorship, protracted through so many years, ever receiving its appropriate meed of commendation, undisturbed by any jealousy of rival talent; and more rarely, still, has it been our privilege, to witness such a display of untiring industry,—such an unbroken assiduousness of determination, to keep in view the high ends of life,—such an employment of time, springing from a deep consciousness of obligation to Heaven, and maintained amid seasons of illness and sorrow, till the failing powers compelled an almost unwilling release. Flattered as she was, in youth, by the great and the gay; drawn forth, to mingle in the circles of pleasure and fancy; it is strange to us, that she was not entirely spoiled: and instead of wondering, that, now and then, vanity peeps out from the folds of her heart, we do wonder, that she so early learned to count all but loss, for the excellency of the knowledge of Christ; and that she retired from the gayeties of London, to her cottage retreat, carrying with her no lingering regrets, at leaving a world of fashion,—the theater of her earliest fame,—and having derived therefrom, no habits or opinions, which might injure her in that sphere of exalted usefulness, for which Heaven so clearly designed her. This, surely, is proof of a strong mind, a mind too, under the influence of grace, in no common degree. The lesson which it teaches, of the worth of religion, and its sources of enjoyment and consolation, and the example which it offers, to excite to imitation, should never be forgotten. These volumes are rich in materials for many an extended reflection. We must now break from them; but we hope, that our readers will not fail, by their own perusal, to learn their value. In a subsequent number, another hand, we trust, will resume the pen, and exhibit more fully, the constituent excellences of Hannah More's character and writings.

